
A
COMMENTARY
UPON
GENESIS.

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A
COMMENTARY
UPON THE
First Book of *MOSES*,
CALLED
GENESIS.

~~B. 4. 52~~

BY
The Right Reverend Father in God,
SYMON, Lord Bishop of *ELT*.

L O N D O N,

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COMMENTARY



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THE
PREFACE.

HAVING been persuaded to put together some scattered Notes, which I long ago made upon several Places of Holy Scripture, I began the last Year to consider some Texts in the Book of GENESIS. Where I soon found there would be a necessity of making an entire Commentary, upon a good part of it: And therefore I resolved to go through the whole, in the same manner as I had done the Three first Chapters.

After I had finished the better half of my Work, I was informed that Mons. l'Clerk had published a Critical Commentary upon the same Book: But whether I have concurred in any thing with him, or contradicted him, I am not able to say; having wanted leisure to peruse his Work, by reason of the Publick Business, which came upon me in the end of the Year. When I likewise understood that a very Learned Friend and Brother had put

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into the Press, Annotations upon all the Five Books of Moses. But by communicating some of our Papers to each other, we found there would be no reason, that either of us should lay aside our Design; but go on, in our several ways, to make the Scriptures better understood, by all sorts of Persons: For all helps are little enough in this Age; which seems to take pleasure in being ignorant of the most important Truths.

In which we are so particularly instructed by Moses, as by no other Author, nor by all the Authors that are, or have been known to be, extant in the World. For to him we owe the Knowledge of the beginning of the World; of the first Parents of Mankind; the Inventors of Arts; the Original of Nations; the Founders of Kingdoms and Empires; the Institution of Laws; the Fountain of Religious Rites; Yea, of all the ancient Mythology; and, which is most considerable, the means of propagating that Sense of God and of Religion, which Mankind brought into the World with them; and how it came to be corrupted.

There have been those who have taken the liberty to say, That it is impossible to give any tolerable Account of the Creation of the World, in Six Days; of the Situation of Paradise; the Fall of our first Parents, by the seduction of a Serpent, &c. But, I hope, I have made it appear, there is no ground for such presumptuous Words: But very good reason to believe every thing that

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that Moses hath related; without forsaking the literal Sense, and betaking our selves to, I do not know what, Allegorical Interpretations. Particularly, I find the Truth of what I have noted concerning Paradise, very much confirmed by a Learned and Judicious Discourse of Mons. Huetius; which I did not meet withal till I had made an end of these Commentaries: But then took a review of what I had written, and found cause to correct what I had noted out of Mr. Carver, concerning the Spring of Tigris and Euphrates. I might also have given a clearer Account of the Deluge, if I had observed some things; which are come to my notice since these Papers went to the Press: But, I hope, I have said enough to evince that it is not so incredible, as some have pretended. For, having made the largest Concessions concerning the height of the highest Mountains, which, according to the old Opinion, I have allowed may be thirty Miles high, Gen. VII. 19. (whereas if instead of thirty, I had said not above three perpendicular, I had had the best of the Modern Philosophers to defend me) it appears there might be Water enough to cover the loftiest of them; as Moses hath related.

Whose account of the Families by whom the Earth was Peopled after the Flood, is so surprisngly agreeable to all the Records that remain in any Language, of the several Nations of the Earth; that it carries with it an uncontrollable Evidence of his Sincerity and Truth, as

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well as of his admirable Universal Knowledge. For as there is no Writer that hath given us an Account of so many Nations, and so remote as he hath done: So he hath not satisfied himself with naming them; but acquainted us with their original; and told us at what time, and from what place, and on what occasion they were dispersed into far distant Countries. And this with such brevity, that he hath informed us of more in one Chapter, than we can find in the great Volumes of all other Authors: Having shown us from whom all those People descended, who are spread over the Face of the Earth, from the Caspian and Persian Sea, to Hercules his Pillars (as the Ancients speak) that is, all the World over.

In short, whatsoever is most ancient in those Countries, which are furthest from all Commerce with his own, is clearly explained by Moses: Whose Writings therefore cannot but be highly Valued, by all those who will apply their Minds seriously to the study of them. For if they, who now have no regard to him, would but compare what he hath written on the fore named Subject, with what they find in those Heathen Writers, whom they have in the greatest veneration, they would be forced to confess him to be a Man of wonderful Understanding; and could not reasonably doubt he had an exact knowledge of the Truth of those things, whereof he wrote. To this purpose, I remember, the famous Bo-

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chartus speaks; who hath given the greatest light to the Tenth of Genesis; wherein these things are delivered.

And truly, it is some wonder, That they who so much cry up the Egyptian Learning, should not easily grant (unless they will believe all Historians but only those whom we account Sacred) that Moses must needs be qualified, even without the help of Divine Revelation (which he certainly had) to write both of their Original, and of all those who were related to them: Being bred up in their Country; nay, in their Court till he was XL Years old; and well versed in all the Wisdom, that was to be found among them, Acts VII. 22. Which Wisdom of theirs, I doubt not, was much augmented by Abraham's living among them, (as I have observed upon XIII. 2.) but especially by Joseph's long Government of that Country, for the space of LXXX Years: Who was indued with such an incomparable Spirit, that the wisest Men among them learnt of him; for he taught their Senators Wisdom, Psalm CV. 22. And, in like manner, Moses lived XL Years more among the Midianites, where, it appears by Jethro, there wanted not Persons of great Knowledge. And from thence he might easily be instructed in all that the Arabians knew: Who were no mean People (it appears by the Story of Job and his three Friends, and Elihu, who is supposed by some to have wrote that admirable Book)

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and were near Neighbours to the most famous Nations of the Eastern Countries; From whom, it is evident by this History, all Learning, Arts, and Sciences originally came.

I could add a great deal more to this purpose; but the Reader, I hope, will find enough to satisfy him in the Commentary it self. And therefore I shall only make this one Request to him; That he would take his Bible and read every Verse intirely along with this Commentary: For I have not set down every Word of the Text, for fear of swelling this Work unto too great a Bulk.

April 10. 1694.

An

An Advertisement.

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A
COMMENTARY
UPON THE
First Book of *MOSES*,
CALLED
G E N E S I S.

THAT *MOSES* wrote this and the Four following Books hath been so constantly believed, both by *Jews*, *Christians*, and *Heathens*, that none, I think, denied it, till *Aben Ezra* (a Jewish Doctor, who lived not much above *five* hundred Years ago) raised some Doubts about it, in his Notes upon the *First* of *Deuteronomy*, out of XII Passages in these Books themselves: Which he pretended could not be his, but the Words of a later Author. But when I meet with those places, I shall make it appear, that all such exceptions are very frivolous, and ought not to shake our belief of this Truth, That these *Five* Books were penned by *MOSES* and no Body else.

The first is called *GENESIS*, because it contains, the History of the Creation of the World, with
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which it begins; and the Genealogy of the Patriarchs, down to the death of *Joseph*, where it ends. It comprehends an History of Two thousand three hundred and sixty nine Years, or thereabouts: The truth of all which it was not difficult for *Moses* to know, because it came down to his time, through but a very few Hands. For from *Adam* to *Noah*, there was one Man (*Methuselah*) who lived so long as to see them both. And so it was from *Noah* to *Abraham*: *Shem* conversed with both. As *Isaac* did with *Abraham* and *Joseph*: From whom these things might easily be conveyed to *Moses*, by *Amram*; who lived long enough with *Joseph*. In short, *Moses* might have been confuted, if he had written any thing but the Truth, by learned Men of other Nations, who sprang from the same Root, and had the like means of being acquainted with the great things here reported by tradition from their Fore-fathers: Who lived so long in the beginning of the World, that they more certainly transmitted things to their Posterity. Besides, it is not reasonable to think, they had not the use of *Writing* as we have; whereby they conveyed the knowledge of Times foregoing, to those that came after. +

Verse 1. *In the beginning.*] The World is not eternal, but had a beginning, as all Philosophers acknowledged before *Aristotle*. So he himself informs us, *L. 1. de Cælo, cap. 2.* (speaking of the ancient Opinions concerning the Original of the World) *Ἐν ὅλοις ἢ ἐν ἀπείρῳ ᾖ* φασί, they all say it had a beginning: But some thought it might have no End; others judged it to be Corruptible.

God created.] He who is Eternal gave a Being to this great Fabrick of Heaven and Earth, out of Nothing.

thing. It is observed by *Eusebius* (in the beginning of his Book *De Prepar. Evang.* p. 21, & 25. *Edit. Paris.*) That neither the ancient *Historians*, nor the *Philosophers*, do so much as mention GOD, *ὁ θεὸς*, no, not so far as to name him, when they write of the beginning of the World. But this Divine Law-giver, designing to hang the whole Frame of his Polity, upon Piety towards GOD, and to make the Creator of all, the Founder of his Laws, begins with him. Not after the manner of the *Egyptians* and *Phœnicians*, who bestowed this adorable Name, upon a great Multitude: But puts in the Front of his Work, the Name of the sole Cause of all things; the Maker of whatsoever is seen or unseen. As if he had told the *Hebrew Nation*, That he who gave them the Law contained in these Books, was the King and Law-giver of the whole World: Which was, like a great City, governed by him. Whom therefore he would have them look upon, not only as the Enactor of their Laws; but of those also which all Nature obeys. See *L. VII. De Prepar. Evang.* c. 9, 10. & *L. XII. c. 16.*

The Heaven and the Earth.] The *Hebrew Particle Eth*, put before both *Heaven* and *Earth*, signifies as much as *with*, if *Maimonides* understood it aright; and makes the Sence to be this: *He created the Heavens, with all things in the Heavens*, and the *Earth* with all things in the *Earth*; as his Words are in *More Nevochim*, P. II. cap. 30. Certain it is these two words, *Heaven* and *Earth*, comprehend the whole visible World. Some would have the *Angels* comprehended in the word *Heaven*; particularly *Epiphanius*, *Hæres. LXV. n. 45.* *ἀγγέλους καὶ ἁγίων καὶ ἁγίων ἁγίων* "Ἄγγελοι ἐκτίσθησαν. But others of the Fathers are of a different

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Opinion, as *Petavius* there observes. It is a pretty Conceit of *Theophilus Antiochenus*, L. 2. *ad Autolycum*, That the *Heavens* are mentioned before the *Earth*, to show that God's Works are not like ours: For he begins at the top, we at the bottom: That is, he first made the *fixed Stars* and all beyond them, (so I take the word *Heaven* here to signifie) for they had a beginning, as well as this lower World, though they do not seem to be comprehended in the *six days Work*, which relates only to this *Planetary World*, as I may call it, which hath the *Sun* for its Center. And thus *Philo* understood the first word *Bereſchith*, in the beginning, to respect the order wherein things were created. God began his Creation with the *Heaven*, as the most noble Body, and then proceeded to the *Earth*; an account of which follows.

Ver. 2. *And the Earth was without form, &c.*] Some connect this Verse with the foregoing, by translating the first Verse in this manner, *When God first created*, or began to create, *the Heaven and the Earth*, the *Earth* was without form, &c. That is, at first he only created a rude Matter of those things, which afterwards were fashioned as we now see them.

Without form.] A confused, indigested heap, without any order or shape.

And void.] Having no Beasts, nor Trees, nor Herbs, nor any thing else, wherewith we now behold it adorned.

So these two words, *Tobu Vabohu*, are used in Scripture, where we meet with them (which is not often) for *confusion* and *emptiness*, XXXIV *Isaiab* 11. IV *Jer.* 23. Being a description of that which the Ancients called the CHAOS (of which the *Barbarians* had a Notion, no less than the *Greeks*) wherein the

the Seeds and Principles of all things were blended together. This is called, in the *Pagan* Language, by *Epicharmus*, *αρχὸν Θεῶν*, the first of the Gods: Because all things sprang out of this; which was indeed the first of the Works of God, who, as *Moses* shows in the sequel, produced this beautiful World out of this CHAOS.

And darkness was upon the face of the deep.] Nothing was to be seen, for want of Light: Which lay buried, as all things else did, in that great Abyss, or vast confused heap of Matter before-mentioned. So the *Hebrew* word *Tehom* signifies (which we translate *deep*) *tumult and turbid confusion*: The first Matter being very *heterogeneous*, as they speak, *i. e.* of various sorts and kinds, huddled together without distinction.

And the Spirit of God moved.] Men have been extremely fanfiful in the exposition of these plain Words: Some understanding by the Spirit of God, the *Sun*, which gives Spirit and Life to all things upon Earth; others the *Air*, or the *Wind*: When as yet there was no *Sun* in the Firmament, nor any *Wind* that could stir, without the Power of the Almighty to excite it. This therefore we are to understand to be here meant; The Infinite Wisdom, and Power of God, which made a vehement Commotion, and mighty Fermentation (by raising, perhaps, a great Wind) *upon the face of the Waters*: That is, on that fluid Matter before-mentioned, to separate the parts of it one from the other.

Waters.] That which *Moses* before called the *Deep*, he now calls *the Waters*: Which plainly shows that some Parts of the confused Mass, were *fluid* and *light*; as other Parts were *solid* and *heavy*. The hea-

vy naturally sunk, which he calls the *Earth*; and the lighter Parts got above them, which he calls the *Waters*: For it is clearly intimated the *Waters* were uppermost.

The Word we here translate *moved*, signifies literally *brooded* upon the Waters, as an Hen doth upon her Eggs. So the ancient and modern Interpreters have observed: And *Morinus*, who opposes it, hath said nothing to make us doubt of this Sense of the Phrase. From whence some have, not unhappily, conjectured, the Ancients took their Notion of a *πρωτόγονον ᾠόν*, a *first laid Egg*, out of which all things were formed. That is, the CHAOS (out of which all the old Philosophers, before *Aristotle*, thought the World was produced) consisting of *Earth* and *Water*, of thicker and thinner Parts, as an Egg doth of *Yolk* and *White*.

Now the *Spirit of God* thus moved upon the Waters, that by its incubation (as we may call it) it might not only separate, as I said, those Parts which were jumbled together; but give a vivifick Virtue to them, to produce what was contained in them. The Souls and Spirits, that is, of all living Creatures, were produced by the *Spirit of God*, as *Porphry* saith *Numenius* understood it. For his Opinion, he tells us, was, That all things came out of the Water *θεωπνεύειν ὕδατι*, being *Divinely inspired*: For which he quoted these Words of the Prophet, as he called *Moses*. See *Porphry*, *περὶ τοῦ Νουμ. Ἀντρου*, on those words of *Homer*:

— Ἰεεῖν Νουμαίων, ἢ Νηιάδης ἡγέλοντο.

Which gives us to understand, that the Spirits of all living Creatures (which we call their active Forms) did

did not arise out of Matter, for that is stupid ; but proceeded from this other Principle, the Powerful *Spirit of God*, which moved upon the Face of the Waters, by a *vital Energy*, (as St. *Chrysostom* speaks) so that they were no longer *standing Waters*, but *moving*, having ζωντικὴν τινὰ δύναμιν, a certain living Power in them. From whence we may also gather, that the Spirits of living Creatures are distinct things from Matter ; which of it self cannot move at all, and much less produce a Principle of Motion.

And thus indeed all the Ancient Philosophers apprehended this Matter : And some of them have most lively expressed it. For *Laertius* in the Life of *Anaxagoras* tells us, that he taught among other things, πάντα ζηγυγὰ ἐν ὁμοῦ ὅτι Νῦς ἐλθὼν αὐτὰ διακόσμησεν, all things were huddled together : And then the Mind came and set them in order. And *Thales* before him (as *Tully* informs us, L. 1. de Nat. Deor.) *Aquam dixit esse initium rerum : Deum autem eam mentem quæ ex aqua cuncta fingeret ;* said, *Water was the beginning of things : And God that Mind who formed all things out of the Water.*

By the *Spirit of God* some of the ancient Jews have understood the *Spirit of the Messiah*, (as *Hacksen* observes in his *Cabala Judaica*, n. LXVI. out of *Baal Hatturim*, the *Hierusalem Targum*, &c.) which explains the Evangelist *St. John*, who in the beginning of his Gospel says, all things were made by the Eternal ΛΟΓΟΣ or *WORD of God*, (the same with the Νῦς of the ancient Philosophers) whose Almighty Spirit agitated the vast confused Mass of Matter, and put it into Form.

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Ver. 3. *And God said.*] These words are taken notice of by *Longinus*, περὶ ὑψους, as a truly lofty expression; wherein appears the Wisdom of *Moses*, who represents God like himself, commanding things into Being by his Word; that is, by his *Will*: For wheresoever we read these words in the History of the Creation, *He said*, the meaning must be understood to be *He willed*, as *Maimonides* interprets it, *More Nev. P. I. cap. 65.* This *Justin Martyr* demonstrates *Orpheus* had learnt out of *Moses* his Books, when he swears by the Heaven, the Work of the Great and Wise God, and by the *Word of the Father*, which he spake at first, when he establish'd all the World by his Counsels. So his words are in Γραμμῆτι. αἱ Ἑλληνικαί, p. 16.

And as there is nothing more famous in Antiquity than the τὸ Ὀρφεὺς ᾠδὴν, *Orpheus his Egg*, which I before mentioned; so it is remarkable that the *Egyptians* (among whom *Orpheus* travelled) described their God *KNEPH*, with an Egg coming out of his Mouth: Which was a lively representation of this World (noted by the Egg) produced by God's Omnipotent Word. For how richly soever the *CHAOS* was furnished with Materials, it could have brought forth nothing, without his Powerful Motion, and Wise Contrivance, by whom it was created. So *Anaxagoras* himself resolved τὴν μὲν ἀρχὴν κινήσεως, that Mind was the Principle of Motion, (as *Laertius* tells us in his Life) by which Mind he understood God, as others have reported his Opinion more largely in these admirable words. *The Beginning of all things is ὁ Νῦς, the Mind, who is the Cause and the Lord of the whole World; and gave τίξιν τοῖς αἰτάτοις, καὶ κίνησιν τοῖς ἀκινήτοις, &c. order to things in disorder,*

disorder, and motion to things immovable, and distinction to things confused, and beauty to things deformed.

Let there be Light.] Having spoken of the Creation of all things, now follows an account of their Formation out of that rude Matter which was at first created. And the first thing produced was *Light*; which Greg. Nazianzen (*Orat. XLIII. p. 699. a.*) calls ἀσώματον ἢ ἀήλιον, because it was not yet collected into a Body, as it is now in the Sun. Others think it to have been a dimmer sort of Light from the Sun, not yet perfectly formed. Abarbinel (upon the XL of *Exodus*) takes this to be the SCHECHINAH, the most excellent of all created things, called, in Holy Scripture, *the Glory of the LORD*; which God, saith he, sealed up in his Treasures, after the *Luminaries* were created, to serve him upon special Occasions, (for instance, to lead the *Israelites* in the Wilderness, by a cloudy Pillar of Fire) when he would make himself appear extraordinarily Present. And because of the Perfection of *this Light* he fancies it is that *Moses* says in the next Verse, That God saw the *Light* (repeating the word *Light*) that it was good: Whereas in all the rest of the Six Days Work, he only says, He saw it was good, without naming again the thing he had made.

But it seems to me most rational by this *Light*, to understand, those Particles of Matter, which we call *Fire*, (whose two Properties, every one knows, are *Light* and *Heat*) which the Almighty Spirit that formed all things, produced as the great Instrument, for the Preparation and digestion of the rest of the Matter; which was still more vigorously moved and agitated, from the top to the bottom, by this rest-

less Element, till the purer and more shining Parts of it, being separated from the grosser, and united in a Body fit to retain them, became *Light*.

Ver. 4. *And God saw the Light, that it was good.*] He was pleased in this Work of his, as agreeable to his Design. Which for the present was (we may conceive) to influence the upper Parts of the CHAOS, and to be the Instrument of Rarefaction, Separation, and all the rest of the Operations, which were necessary to mold it into such Creatures; as were afterwards made out of it.

And God divided the Light from the Darkness.] Appointed that they should constantly succeed one another; as we see they do *now*, that this Light is embodied in the Sun; and as they did *then*, by the circular Motion of this first Light of Fire, round about the CHAOS, in the space of Twenty-four Hours; which made it Day to those Parts where it shined; and Night, where it did not. It is remarkable how *Moses* ascribes every thing to GOD, the Former of all things; who by making this Light move round about the *Chaos*, still more prepared, and exalted the remaining indigested Parts of Matter, for their several uses.

Ver. 5. *And God called the light, Day; and the darkness he called, Night.*] He settled them (that is) in such a constant Course, that it gave them these distinct Names.

And the Evening and the Morning were the first Day.] In the Hebrew Language, *Evening and Morning* signify a whole Day; which the Motion of this Light made, if we conceive it to have been formed about Noon, and to have gone round the fore-mentioned Heap of Matter in Twenty-four Hours.

How

How long all things continued in mere Confusion, after the CHAOS was created, before this *Light* was extracted out of it, we are not told. It might be (for any thing that is here revealed) a great while; and all that time the mighty Spirit was making such Motions in it, as prepared, disposed, and ripened every Part of it, for such Productions as were to appear successively in such spaces of time, as are here, and afterward mentioned by *Moses*; who informs us, That after Things were so digested, and made ready (by long fermentations perhaps) to be wrought into Form, God produced every day, for six days together, some Creature or other, till all was finished; of which *Light* was the very first. This *Maimonides* hath very happily illustrated, in his *More Nevachim*, P. II. c. 30. where he observing that all things were created at once, and then were afterwards separated one from another successively; he says, their wise Men resemble this proceeding to that of a Husbandman, who sows several Seeds in the Earth at the same moment; some of which are to come up after one day, others after two, and others not till three days be past; though the whole sowing was in one and the same moment. Thus God made all things at the first, which did not appear together; but, in the space of *six Days*, were formed and put in order one after another: *Light* being the Work of the first Day.

Ver. 6. And God said, *Let there be a firmament.*] The next thing that God commanded to come forth of the *Chaos*, was the *Air*; particularly, that Region next to us, wherein the Fowls fly, as it is expounded afterwards, *verse* 20. The Hebrew word *Rachia* properly signifies a Body expanded, or spread forth, (as may be

seen in *Exod.* XXXIX. 3. *Isai.* XL. 19. *Jer.* X. 9. where it can have no other meaning) but is by the LXX translated *εὐρύς*, and from thence by us, *Firmament*; because the Air, though vastly extended and fluid, yet continues firm and stable in its place.

In the midst of the Waters, and let it divide the Waters from the Waters.] This Region of the Air, manifestly parts the Waters above it in the Clouds, from those below it, here upon Earth; the one of which *Waters* bear a good proportion, and are in some measure equal unto the other; for there are vast Treasures of Water in the Clouds; from whence the Waters here below, in Springs and Rivers are supplied. This appeared afterwards in the Deluge, which was partly made by continued Rains for many days. The great Objection against this Exposition is, That now there were no Clouds, neither had it, after this, rained on the Earth, *Gen.* II. 6. But it must be considered, That neither were the Waters below, as yet gathered into one place: And therefore *Moses* here speaks of the *Air*, as a Body intended to be stretched between the Waters above and beneath, when they should be formed.

That the Clouds above are called Waters in the Scripture-Language, is plain enough from *Psalms* CIV. 3. *Jer.* X. 13. and other places.

Ver. 7. *And God made the firmament, and divided, &c.*] What his Divine Will ordered, his Power effected; by that *Light* which rowled about the CHAOS, and that *Heat* which was excited within it; whereby such Exhalations were raised, as made the *Firmament*. That is, the thicker Parts of them made this Region of the *Air*, which is the *lower firmament*, verse 20: And the thinner Parts of them

them made the *Æther*, or higher *Firmament*, wherein the Sun and the Planets are seated, *verse* 14, 15.

Ver. 8. *And God called the firmament Heaven.*] Made it so different from the rest of the Mass, called *Earth*, that it had the Name of *Heaven*, to distinguish it from the other. So all above the Earth is called, as appears by the following part of the *Chapter*, in the *Verses* now mentioned. And that's the very import of the word *Schamaim*, which, in the *Arabick* Language, (as *Aben Ezra* observes) signifies *height* or *altitude*.

And the Evening and the Morning were the second Day.] This was the Work of another whole Day. Concerning which it is commonly noted, That it is not said of this, as of all the Works of the other five Days, *God saw that it was good*. What the reason of this should be, is enquired by all Interpreters; and the most solid Account that I can find of it, is this; That the *Waters* mentioned upon this Day, were not yet separated and distinguished from the *Earth*: And therefore in the next Day's Work, when he did gather the Waters together, *verse* 10. and when he commanded the Earth (which was become dry) to bring forth, *verse* 12. these words, *God saw that it was good*, are twice repeated. Which made *Picherellus* and *Ger. Vossius*, think the two next *Verses* (9, 10.) belonged to the second Days Work; and that the first words of the *ninth Verse* should be thus translated, *And God had said, Let the Waters under the Heaven, &c.* And so the words in the end of the *tenth Verse*, *God saw that it was good*, relate to the second Day. L. 2. de Orig. Idolol. c. 67.

Ver.

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Ver. 9. *And God said, Let the Waters under the Heaven.*] All the Waters which continued mixed with the Earth, and covered the surface of it.

Be gathered together, &c.] Collected into one Body by themselves.

And let the dry Land appear.] Distinct and separate from the Waters.

There being such large portions of Matter drawn out of the CHAOS, as made the Body of *Fire* and *Air* before-mentioned, there remained in a great Body, only *Water* and *Earth*; but they so jumbled together, that they could not be distinguished. It was the Work therefore of the *third Day*, to make a separation between them; by compacting together all the Particles which make the Earth, which before was Mud and Dirt; and then, by raising it above the Waters which covered its Superficies, (as the *Psalmist* also describes this Work, *Psalm CIV. 6.*) and, *lastly*, by making such Caverns in it, as were sufficient to receive the Waters into them. Now this we may conceive to have been done by such Particles of Fire as were left in the Bowels of the Earth: Whereby such Nitro-sulphureous Vapours were kindled, as made an Earthquake; which both lifted up the Earth, and also made Receptacles for the Waters to run into; as the *Psalmist* (otherwise I should not venture to mention this) seems in the fore-mentioned place to illustrate it, *Psalm CIV. 7.* where he says, *At thy rebuke they* (i. e. the Waters) *fled; at the voice of thy thunder they hasted away.* And so God himself speaks, *Job XXXVIII. 10.* *I brake up for it* (i. e. for the Sea) *my decreed place, and set bars, and doors.* Histories also tell us, of Mountains that have been, in several Ages, lifted up by Earthquakes; nay, Islands

Islands in the midst of the Sea: Which confirms this Conjecture, That possibly the Waters were, at the first, separated by this means; and so separated, that they should not return to cover the Earth. For the Word, in the beginning of this *Verse*, which we translate *gathered*, comes from *Kav*, which signifies a *Square*, a *Rule*, or *perpendicular Line*: And therefore denotes they were most exactly collected, and so poised in such just Proportions, that they should not again overflow the dry Land.

This Work of God (whereby the Waters were sent down into their proper Channels, and the Earth made dry, and fitted for the habitation of such Creatures, as were afterwards created) is observed by *Strabo* in his *Geography*, as an act of Divine Providence, *L. XVII.* Because, says he, the Water covered the Earth, and Man is not *ἑνὸς ζῴου*, a Creature that can live in the Water, God made *ἔκτορας ἐν τῇ γῇ πολλὰς καὶ ὀνοχάς*, &c. many Cavities and Receptacles in the Earth for the Water; and raised the Earth above it, that it might be fit for Man's habitation.

Ver. 10. *And called the dry Land, &c.*] This is sufficiently explained, by what hath been said upon *Verse 5, & 8.* only this may be added, That the word *Eretz*, *Earth*, in *Arabick*, signifies any thing that is *low* and sunk beneath, opposite to *Schamaim*, *Heavens*, which in that Language, as I noted before, signifies *high* and *lifted up*.

Ver. 11. *And God said, Let the Earth bring forth grass, the Herb yielding, &c.*] Or, rather, it should be translated, *and the Herb yielding, &c.* though the *copula* be omitted, which is usual in Scripture: Particularly in *Habak. III. 11.* *the Sun, Moon*, i. e. the *Sun and Moon.* Mo-

Moses having shown how the first Matter, (*ver. 2.*) and then the Elements of things, as we call them (*ver. 3, 6, 9, 10.*) were produced, he proceeds to the Production of more compounded Bodies. And here an account is given of all sorts of *Vegetables*, which are ranged under three Heads; *Grass*, which comes up every Year without sowing; *Herbs*, bearing a Seed, which comprehends (as *Abarbinel* here notes) all sort of Corn, and whatsoever is sown; and *Trees*, which also bear Fruit. There are several kinds of all these; which some have cast into *Eighteen*, others into *Six and thirty* Classes; none of which could at the first spring out of the Earth, of it self, by the power of external and internal Heat, and of the Water mixed with it, (no, not so much as one single Pile of Grass) without the Almighty Power and Wisdom of God; who brought together those Parts of Matter, which were fitted to produce them; and then formed every one of them, and determined their several Species; and also provided for their continuance, by bringing forth Seed to propagate their Species to the end of all things. And here it is very remarkable, how God hath secured the *Seeds* of all Plants, with singular Care: Some of them being defended by a double, nay, a treble inclosure.

Ver. 12. And the Earth brought forth Grass, and the Herb, &c.] These things did not grow up out of Seed, by such a long process, as is now required to bring them to maturity; but they sprung up in their Perfection, in the space of a Day, with their Seeds in them, compleatly formed, to produce the like throughout all Generations. Thus *Moses* gives a plain Account of the first Production of things, according to the natural Method: For supposing they had

had a Beginning, the *Herb* and the *Tree* must naturally be before the *Seed* they bear: As the *Hen* is before the *Egg* she lays. And to make a Question, which was first (as some of the Philosophers did) is very frivolous; because that Power which alone could produce the Seeds of all things, could as easily make the things themselves, with a power to propagate their kind, by Seed.

It is therefore most judiciously noted by *Abarbinel*, a learned Jew, That the Production of Plants in the beginning, differed from their Production ever since in these two things: *First*, That they have sprung ever since out of *Seed*, either sown by us, or falling from the Plants themselves; but at the beginning were brought out of the Earth, with their Seed in them, to propagate them ever after. And, *Secondly*, They need now, as they have done since the first Creation, the influence of the Sun, to make them sprout: But then they came forth by the Power of God, before there was any Sun, which was not formed till the next Day. Of this last *Theophilus Antiochenus*, long before *Abarbinel* took notice, *L. II. ad Autolycum*, where he says, God produced things in this order; foreseeing the Vanity of *Philosophers*, who, saying nothing of him, made all things to be produced by the Sun, *ἀπὸ τοῦ ἡλίου*, out of the Elements. *Porphry* himself also (*L. II. περὶ ἀπορίας*) could observe out of *Theophrastus*, That the Earth brought forth Trees and Herbs before Beasts, *διὰ τὸ ἐμὴ γῆ δὴ πρὸ ζώων ἀνέδωκε ἢ γῆν*, &c. Which *Eusebius* remembers in his *Prepar. Evang. L. I. c. 9. p. 28.*

Ver. 14. *Let there be Lights.*] This is a different word from what we had, *verse 3.* signifying, as *Paulus*

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the Fagius observes, that which is made out of Lights luminous Bodies, whereby Light is communicated to us: The Hebrew Particle, Mem, before a word, being used to express the Instrument of an Action: And so now we are to conceive, that the Light produced at first, having for three Days circulated about the Earth, and that near unto it, to further the Production of the things before-mentioned, was on this fourth Day distributed into several Luminaries, at a great distance from the Earth. So it follows; In the firmament of Heaven, in the upper Region, which we call the Æther, or Sky, where the Sun and the Planets are placed.

To divide the Day from the Night.] By a continued circular Motion, finished in four and twenty Hours; in one part of which, by the presence of the Sun, the Day is made; and in the other part, by the Sun's absence, Night is made, in a constant succession.

*And let them be for Signs and for Seasons.] That is, for Signs of the Times or Seasons; as Ger. Vossius expounds it, by the Figure of *le dial duoir*. And by Times are meant, the Spring, Summer, Autumn, and Winter: And, by consequence, the Seasons for Ploughing, Sowing, Planting, Pruning, Reaping, Vintage, Sailing, &c. *L. de Scientiis Mathematic. c. 38.**

And for Days, and Years.] By a speedy swift Motion round, in twenty-four Hours to make Days; and by a slower, longer Motion to make Years; and a grateful variety of Seasons in the several Parts of the Earth, which by this annual Motion are all visited with the Sun's Beams.

Ver.

Ver. 15. *And let them be for Light, &c.*] i. e. Let them there continue to give constant Light and Warmth to the Earth: And so they do immovably.

Ver. 16. *And God made two great Lights.*] It is observable, that nothing is said to have been *created*, since the first Matter, out of which all things were *made* or *formed*. And the two *great Lights*, or *Luminaries*, Inlightners, (as the word signifies) are the *Sun*, which inlightens us by Day; and the *Moon*, which inlightens us by Night. The *Moon* indeed is not so *great* as the rest of the Planets, (for it is the least of all, except *Mercury*,) but it affords the greatest Light to us; by reflecting the Beams of the Sun to us, in its absence; and thereby very much abating the disconsolate darkness of the Night.

He made the Stars also.] That is, the rest of the Planets, and their attendants.

Ver. 17. *And God set them in the Firmament of Heaven, &c.*] By the repetition of this so often, *Moses* intended to fix in the Peoples Mind this Notion; That though the heavenly Bodies be very Glorious, yet they are but Creatures, *made* by God, and *set* or appointed by his Order, to give us Light: And therefore he alone is to be worshipped, not they.

It is commonly taken notice of, that there is no mention of the Creation of Angels, in all this History; nor was there any need of it. For the ancient Idolatry consisting in the worship of the Sun, Moon, and Stars, (as appears from the very Names of the most ancient *Idols* in the *Old Testament*, such as *Moloch*, *Ashtaroth*, and the like,) which they believed to be eternal Beings: The great Design of *Moses*

was to confute this Opinion, by representing them (over and over) as the Work of the Eternal God; which struck at the very Root of *Idolatry*. The worship of *Angels* was a later invention.

Ver. 18. *And to rule over the day, and over the Night.*] Some have fancied, that the ancient *Idolatry* sprung from this word *Rule*: Men looking upon these glorious Lights, as having a dominion over them. Whence the Sun was called *Baal*, that is, Lord, or Governor, by the *Eastern* People; and *Moloch*, that is, King, by the *Egyptians*. But one word sure was not the ground of so foul an Error; when the scope of *Moses* was to show that these things were made by an higher Being, and made not to rule over *Men*, but over the *Day* and the *Night*; which the Sun makes when it rises and sets, by the order and appointment of God.

And God saw that it was good.] He was pleased with this Work, as suitable to the Ends for which he intended it. The first Light was good (ver. 4.) for the purpose to which it served; which was, by its heat, to agitate, rarefie, and separate the Matter of the CHAOS, for the making of *Air*, and gathering together the *Waters*, and drying the *Earth*, and producing *Grass*, *Herbs*, and *Trees*; which made it necessary it should continue some Days near to the Earth, that it might powerfully penetrate into the Matter it was to digest: But, if it should have continued longer so near to the Earth, it would not have been good for it; because it would have burnt up all the Plants, that the Earth had brought forth; and, by its too scorching heat, have hindred the Production of those living Creatures, which were ready on the next Day to be made; or, at least, made the

the Earth unfit for their habitation. For the *Air*, which all living things, even *Fishes* themselves, need, (nay, the *Plants* also, which have *Vessels* for conveying *Air* to all their *Parts*,) would have been so very hot, that it would have afforded no refreshment to them: Therefore *it was good* that it should be advanced into the Firmament of the Heaven, and there embodied in those *Luminaries*, which, being removed further from us, give such a moderate heat, as is necessary for the preservation of us, and of all things living that dwell upon the Earth.

Ver. 19. *And the Evening, &c.*] Thus the fourth Day concluded.

Ver. 20. *And God said, Let the Waters, &c.*] Now God proceeded to form the lower sort of *Animals*, or living *Creatures*, viz. The *Fish*, and the *Fowl*; which are in many respects inferior to *Beasts*. And the *Fishes* are called *moving* (in the *Hebrew*, *creeping*) *Creatures*; because their *Bellies* touch the *Water*, as *creeping* things do the *Earth*. Both *Fishes* and *Fowls* were made out of the *Waters*; that is, out of such *Matter* as was mixed with the *Waters*, which contained in them many things besides simple *Water*; for the *Sea* and *Rivers* are still very richly furnished with various *Compounds*, for the nourishment of an innumerable multitude of *Fishes*. The great congruity that there is between *Fish* and *Fowl* in many particulars, will not let us doubt they had the same *Original*: For they are both *oviparous*, which makes them more fruitful than the *Beasts* of the *Earth*; neither of them have any *Teats*; they both direct, (and, as I may say, *steer*) their *Course* by their *Tail, &c.* See *Ger. Vossius, de Orig. & Progr. Idolol. L. III. c. 78.*

Bring

Bring forth abundantly.] That is, various sorts of both kinds; there being many hundred kinds of *Fishes*, and *Birds*, or *Fowls*; many of the latter of which live in the Water, (which shows their Original to have been from thence,) and others of them live both in the Air and Water. The formation of these Creatures is, in every part of them, very wonderful, especially in those parts whereby they are fitted to swim, and to fly. Which demonstrate a most wise Agent, by whose infinite Power they were so contrived, as to be able also to propagate their Kind.

Ver. 21. *And God created great Whales.*] The vastness of these Creatures, perhaps, made *Moses* again use the word *Create*, (which he had not done since the beginning of the *Chapter*,) not because they were made as the CHAOS was, out of Nothing; but because it required a greater Power to make out of the precedent Matter, moving things of so huge a Bulk, and of such great Agility, than to make any other thing hitherto formed.

The *Hebrew* word *Tanim*, which we translate *Whales*, comprehends several sorts of great *Fishes*, as *Bochartus* observes in his *Hierozyic.* P. 1. L. 1. c. 7. where he shows the prodigious bigness of some of them. But he should have added, that this word also signifies *Crocodiles*, which, he himself shows, are set forth in *Job* XLI. as the most astonishing Work of God. For *Job Ludolphus*, I think, hath demonstrated, that nothing but the *Crocodile* can be meant by this word *Tanim*, in *Ezek.* XXIX. 3. and XXXII. 2. and some other places. Vid. L. 1. *Comment.* in *Histor. Æthiop.* Cap. XI. n. 86.

And

And God saw that it was good.] Was pleased with the Structure of these several Creatures: Of the *Birds*, who were furnished with Wings to fly in the Air; and of the *Fishes*, whose Fins serve them to swim in the Water; and of *Water-Fowl*, whose Feet are formed so, as to serve for the same use; and some of them (such as dive under Water) covered so thick with Feathers, and those so smooth and slippery, (as the Learned and Pious Mr. Ray hath observed) that their Bodies are thereby defended from the cold of the Water; which cannot penetrate or moisten them. See *Wisdom of God in the Creation*, P. I. p. 135.

Ver. 22. *And God blessed them, &c.]* His blessing them, was giving them a Power to Multiply and Increase, till they had filled the Water with Fish, and the Air with Fowl. Which required a particular Care of Divine Providence, as *Abarbinel* observes; because they do not bring forth young Ones perfectly formed, as the Beasts do; but lay their Eggs in which they are formed, when they are out of their Bodies. This, saith he, is a wonderful thing, That when the Womb, as we may call it, is separate from the Genitor, a living Creature like it self should be produced. Which is the reason, he fancies, that a *Blessing* is here pronounced upon them, and not on the Beasts, that were made the next Day. The ancient Fathers are wont to observe, That the first *Blessing* was given to the Waters, as a Type of Baptism. *Theophilus ad Autolyc. L. II.* and *Tertullian de Baptismo, cap. 3.*

And let Fowl multiply in the Earth.] There, for the most part, they have their Habitation and their Food; though some live upon the Water.

Ver.

Ver. 23. See *verse* 19.

Ver. 24. *And God said, Let the Earth bring forth.*] Thus by a gradual process, the Divine Power produced Creatures still more Noble: The Matter being more digested and prepared in *five* Days time, than it was at first. I do not know whether there be any weight in the Note of *Abarbinel*, who observes that *Moses* here uses a new word, which we translate *bring forth*; to shew the difference between *Plants* and *Animals*. The former of which spring out of the Earth indeed, but continue fix'd in it, and perish if they be separated from it: Whereas *Animals*, though made out of the Earth, and living upon it, have a separate existence, and do not still adhere to it.

*After his kind.**] Three sorts of living Creatures are immediately mentioned, which were formed out of such Matter, as the Earth afforded, (not simple Earth, we must understand, no more than before simple Water; for it was impregnated with many other Principles;) the first of which, *Behemah*, which we translate *Cattle*, always signifies the Flocks and Herds of tame Beasts, when it is distinguished from *Chaja*, which we translate in the end of the *Verse*, *Beasts of the Earth*, that is, wild Beasts: Between which two, he mentions a *third* kind of living Creatures on the Earth, which he calls *Remesh*, *creeping things*; because whatever Feet they have, they are so short and small, that they seem to the naked Eye to have none at all; but to crawl on their Bellies upon the Ground. Of all these three kinds, there are various sorts wherewith God hath replenished the Earth: And of every kind, some vastly great, and others very little; as *Abarbinel* notes even among *Reptiles*,

Reptiles, there being *Serpents* of a prodigious length, and other creeping things far smaller than *Ants*.

Ver. 25. *And God made, &c.*] The Earth did not bring them forth by Virtue of the Influence of Heaven, upon prepared Matter: But God framed them out of the Matter so prepared, and produced them in their full perfection, after their several kinds.

And God saw it was good.] Was pleased with the great variety of these Creatures, and their compleat Structure, fitting them for their several uses.

Ver. 26. *Let us make Man.*] God not only reserved Man for the last of his Works; but doth, as it were, advise and consult about his Production. Not to signifie any Deliberation within himself, or any Difficulty in the Work; but to represent to us the Dignity of Man, and that he was made (as *Abarbinel* glosses) with admirable Wisdom, and great Prudence. To the same purpose *S. Chrysostom* here speaks. And see *Greg. Nyssen, de Opificio Hominis, cap. 3.* and *Orat. I.* on these words: With *Greg. Nazianzen, Orat. XLIII. p. 699.* who observes that God brought him into this World, as into a noble Palace, ready furnished with all manner of things. Which is the Notion also of *Methodius*: See *Epiphanius, Heres. LXIV. n. 18.* It is to be observed also, That God doth not say, *Let the Earth bring forth Man*, as he said before, *verse 24.* of other Animals; for the same reason: To represent Man as a far more noble Work, than any other upon Earth. For though he was made (as we read in the next Chapter) of the dust of the ground; yet a greater Power and Skill was employed, in producing a Creature of such Beauty and Majesty.

E

Let

Let us.] The ancient Christians look'd upon this as a plain intimation of a Plurality of Persons in the Godhead. Infomuch that *Epiphanius* says, *This is the Language of God to his WORD and only Begotten*, as all the faithful believe, *Heref. XXIII. n. 2.* and see *Heref. XLIV. n. 4.* and *Heref. XLVI. n. 3.* where he says, *Adam* was *πρωτογεννητός ἐκ τῶν Πατέρων, καὶ υἱὸς, καὶ ἅγιος πνεῦματός,* formed by the Hand of the Father, and the Son, and the Holy Ghost. To which one cannot but incline, who considers how poorly the *Jews* expound this place: Who fanſie a kind of *Senate or Council of Angels*, without whom God doth nothing, (which they ground upon *Dan. IV. 14.*) whereas there is not the least ſignification as yet of any ſuch Beings; much leſs, that they had any hand in the making Man; who was not made in their Image, but in the Image of God. Yet thus *Saturninus* fooliſhly expounded theſe words, as *Epiphanius* informs us, in the fore-named *Heref. p. 62. Edit. Pariſ.* And *Mofes Gerundenſis* ſtill more fooliſhly imagines God ſpake to the *Earth*, that it ſhould bring forth Man, as it had done other Creatures. But *Maimonides*, who magnifies that Saying of their Maſters, (That God doth nothing without his Council,) is forced to acknowledge, (*More Nevoch. P. II. cap. 6.*) That it is not to be underſtood, as if he aſkt their Advice, or was aſſiſted by their Judgment, but only that he uſed them as Inſtruments in the producing of every thing. Which is directly contrary to the very words, which are not in the form of a *Command*, but of a *Conſultation* before Execution. Others therefore think God ſpake after the manner of Kings; who adviſe with their Council, but do things themſelves: And are wont to ſpeak in the
Plu-

Plural Number, when they declare their Pleasure. But I take this to be a Custom much later than the Days of *Moses*; when they spake as the King of Egypt doth to *Joseph*, Gen. XII. 41, 44. *I am Pharaoh*; and *see I have set thee* (not *we* have set thee) *over the land of Egypt*. In which Stile the King of Persia writes long after this, Ezra VI. 8. *I Darius make a decree*.

All these poor shifts are a plain confession, that they found it very hard (as the *Socinians* do at this day) to give any account of this way of speaking, without granting a Plurality of Persons in the God-head. And therefore *Menasseh Ben Israel* in his *Conciliator*, mentions one of their Doctors, who, in *Be-reschith Rabba*, says, That when *Moses* by God's Direction was about to write these words, *Let us make Man*, he cryed out, *O Lord of the World, why wilt thou give Men occasion to err, about thy most simple Unity?* To which he received this answer, *Write as I bid thee; and if any Man love to err, let him err*. The same Story is told by *Joseph Albo*. Which shows that their Doctors have been long puzzled with this manner of Speech, which unavoidably suggested to their Thoughts, more than One Person in the Deity: Which till they believe, they are at a loss what to say about it.

In our Image, after our likeness.] Two words (some think) to express the same thing: With this difference only, as *Abarbimel* explains it, That the last words, *after our likeness*, give us to understand that Man was not created properly and perfectly in the Image of God; but in a resemblance of him. For he doth not say, *in our likeness* (says that Author,) as he had said *in our Image*, but *after our likeness*:

where the *Capb* of similitude (as they call it) abates something of the Sence of what follows; and makes it signifie only an approach to the Divine Likeness, in *Understanding, freedom of Choice, Spirituality, Immortality, &c.* Thus *Tertullian* explains it, *Habens illas ubique lineas Dei, quā immortalis anima, quā libera & sui arbitrii, quā præscia plerumque, quā rationalis, capax intellectus & scientiæ*, L. II. *contra Marcion.* cap. 9. And so *Gregor. Nyssen*, cap. 16. *De Opific. Hom.* Γάρ τις τῷ διανοεῖν καὶ ποιεῖν δυνάμει ἴσους, &c. All have a Power of Considering and Designing, of Consulting and Fore-appointing what we intend to do. Purity and Holiness likewise seem to be comprehended in this: As may be gathered from the Apostle, *Coloss.* III. 10. For the new Man consists in *righteousness, and true holiness*, *Ephes.* IV. 24. But though he was created with a Faculty to judge aright, and with a Power to govern his Appetite, which he could controul more easily than we can do now; yet he was not made immutably good, (*quia hoc Soli Deo cedit*, which belongs to God alone, as *Tertullian* excellently discourses in that place,) but might, without due care, be induced to do evil, as we see he did. For an habituated, confirmed estate of Goodness, was even then to have been acquired by Watchfulness and Exercise: Whereby in process of time, he might have become so stedfast, that he could not have been prevailed upon by any Temptation, to do contrary to his Duty.

And let them have dominion, &c.] Some have thought the *Image of God* consisted in this alone. (See *Greg. Nyssen*, cap. 4. *De Opific. Hom.* p. 143.). Which rather follows upon Man's being made in God's Image, viz. An intelligent being; which gave him Do-

Dominion over other things, that are not indued with such Understanding. I conclude this Note with a very pertinent Observation of his in that Book, *cap. 16.* That *Moses* speaks more Magnificently of Man, than any *Philosopher* ever did: For they could say nothing of him beyond this, That he was *Μικρὸς Κόσμος*, a little World: But according to the Churches account, his Greatness consists not in his Likeness to the created World; but in his being made *κατ' εἰκόνα ἡ τοῦ κτίοντος*, after the Image of the Nature of the Creator of all things.

Over all the Earth.] Over all four-footed Creatures in the Earth, though never so wild; as *Bochartus* observes.

Ver. 27. *And God created Man in his own Image.*] From these words *Origen* gathers there is a great deal of difference between *Εἰκὼν*, Image, and *Ὁμοιωμα*, Likeness; because, though God said, *verse 26. Let us make Man in our Image, and after our Likeness*, yet here he is said to have made him only in his own Image; and not, for the present, after his Likeness. For that, saith he, (*Lib. IV. contra Celsum*) is reserved to the other World; when, as *St. John* says, *1 Epist. III. 2. ὅμοιοι αὐτῷ ὁσόμεθα*, we shall be like him. But this seems too curious. No doubt God made Man just as he designed, in such a compleat resemblance of himself, that there is no Creature like to Man, no more than God hath any equal to himself: As some of the *Hebrew Doctors* explain this Matter. And therefore *Moses* repeats it again, *In the Image of God created he him*: To imprint upon the Minds of Men, a Sense of the great Dignity of Humane Nature; which was foully debased by worshipping any Creature.

Male

Male and Female created he them.] He made *Woman* the same Day he made *Man*; as he did both Sexes of all other living Creatures, and as he made Herbs and Plants with Seed in them to propagate their Species, on the same Day they were produced. It is plain by this also, That *Woman* as well as *Man* was made in the Image of God. And it seems to be pertinently observed by *Abarbinel*, That *Moses* here again uses the word *Create*, (and that three times) to denote the Original of Humane Souls; which are not made out of pre-existent Matter, as our Bodies are; but by the Power of God, when they had no Being at all.

Ver. 28. *And God blessed them, &c.*] The former part of this Blessing, *be fruitful and multiply*, God had bestowed before (*verse 22.*) upon other Creatures: Unto which he adds two things here, *replenish the Earth and subdue it*. He gives them the whole Earth for their Possession, with a Power to *subdue it*: That is, to make it fit for their Habitation, by bringing under, or driving away wild Beasts. For, *Secondly*, he gives them the Dominion (unto which he designed them in their Creation) over all other Creatures; whether in the Water, Air, or Earth. And he speaks to them in the Plural Number; which is a demonstration, that *Man* and *Woman* were both created, and received his Blessing, on the same Day.

Ver. 29. *Behold, I have given you, &c.*] Here he assigns them their Food; and makes no mention at all of Beasts, but only of Plants and Fruits of the Earth. For Beasts being made by pairs, in their several Species, (we may well suppose) as *Man* and *Woman* were, and not being yet multiplied; the killing of Beasts, Birds, and Fishes, would have been the

the destruction of the kind: Whereas there were Plants innumerable, and great variety of Fruit for their sustenance. And therefore here being no grant made to them of Animals for their Food, though no prohibition neither, it is very probable they abstained from eating Flesh, till after the Flood, (when God expressly gave them every living thing for Meat, as much as the Herbs, IX. 2.) unless it were upon some special occasions: As, perhaps, when they sacrificed living Creatures; which they did in process of time, (IV. 4.) though not at the first.

Ver. 30. *And to every Beast, &c.*] Here he gives to the Beasts, and Fowl, and Creeping things, all Herbs for their Food, but saith nothing of *Fruit*; from which we cannot well think the Birds would abstain: And therefore they are included in the Phrase, *of every green Herb.*

Ver. 31. *Very good.*] From these words *Epiphanius* confutes the *Manichees*, *Heres.* LXVI. n. 18. where there is an explanation of this Phrase (*God saw that it was good*) throughout this whole Chapter. Where it being said at the end of every Day's Work, *God saw it was good*; and particularly here on the Sixth Day, before he had quite ended the Work of it, he saith so of the formation of the Beasts, ver. 25. *Abarbinel* will have this to relate peculiarly to the Creation of Man and Woman. But the beginning of the Verse plainly shows that he speaks of every thing that he had made: And therefore their Doctors in *Bereschith Rabba* (whom he mentions) say a great deal better, That Man is meant in the first and principal place, when *Moses* says, *God saw every thing that he had made; and behold, it was very good.*

CHAP. II.

MOSES having given a short Account of the orderly Production of all things, from the meanest to the noblest, explains more largely in this *Chapter* some things, which were delivered briefly in the foregoing, because he would not too much interrupt the coherence of his discourse about the Works of the *Six Days*. Particularly he relates how *Eve* was made; and also further illustrates the Production of *Adam*, &c.

Ver. 1. *Thus the Heavens, and the Earth.*] i. e. The visible World.

Were finished.] Brought to that Perfection wherein we see them.

And all the host of them.] That is, all Creatures in Heaven and in Earth; which are called *Host*, or *Army*, because of their vast variety, and excellent order.

Ver. 2. *And on the seventh Day God ended his Work.*] Or rather, *had ended*, (as it may be translated) for he did not work on the Seventh Day: But, *rested from all his Work which he had made*; having so compleatly finished it, that there remained no more to be done. An Emblem of the Rest that we shall have, when we have done our Work faithfully, and left none undone, as *Origen's* words are, *L. VI. contra Celsum*.

Ver. 3. *And God blessed the seventh Day, and sanctified it.*] As God sanctified *Jeremiah* in after-times from

from his Mother's Womb, (*Jer. I. 5.*) by ordaining him to be a Prophet : So he now determined and appointed the Seventh Day, from the very beginning of the World, to be observed in Memory of its Creation. And this setting it apart, and consecrating it to that Holy Use, was his *blessing* it, or recommending it to be observed, as a Day of blessing and praising him, in all his Works of Wonder : And (I know not why I should not add) of his bestowing Blessings upon all his pious Worshippers.

There is no mention, indeed, made of *Adam's*, or *Abel's*, &c. observing this Day ; which hath inclined many to conclude these words to have been written by way of *anticipation* : This Day being set apart in after-times by the Law of *Moses* for God's Service ; but, in their Opinion, not till then. To which I cannot agree ; because it seems to me far more reasonable to think, That God took Care to preserve the Memory of the Creation in the Minds of Mankind ; and the Worship of Him, the One Only God, by whom it was created : Which could not be done by any means more effectually, than by setting apart this Day for that purpose. Which if he had not appointed, yet Men being made Religious Creatures, I cannot but think they would have agreed upon some set time for the Exercise of their Religion, as well as some set Place (though that be not mentioned neither) where to meet for Divine Service : And what time more proper, wherein to Honour their Creator, with their Sacrifices, Praises, and Thanksgivings, than this Day ? Which *Philo* well styles τὸ ἡμέραν γενέσεως, the birth-day of the World : Which was so much observed all the World over, (though they forgot the reason) that the Seventh

Day, he observes, may be truly called *ἡ ἑορτή πάντων*, the *Universal Festival*, kept by all People. *Josephus* speaks to the same purpose, and there is a great deal more said by *Aristobolus* a *Peripatetick* Philosopher, out of *Hesiod*, *Homer*, and others, in *Eusebius* his *Præpar. Evang.* L. XIII. c. 12. concerning the Sacredness of the Seventh Day. Which though *Mr. Selden* (*L. III. de Jure N. & G. cap. 17, &c.*) endeavours to prove is meant of the Seventh Day of the *Month*, not of the Seventh Day of the *Week*; yet we may look upon that as a Remain of this ancient Tradition. Which, in time, Men forgot, as they did the most Natural Duties; having so corrupted their ways, (as we read *Gen.* VI. 10, 11.) that there was nothing good among the generality of them. And therefore no wonder if they did not regard the Service of God, every *Seventh Day*: To which I shall shew in due place, *Noah*, the only righteous Man among them, had some regard. Which continued in the Family of *Abraham* after the Flood: *Moses* speaking of it, not long after their coming out of *Egypt*, (where it is likely they were not suffered to observe it, having no time free from their intolerable Labours,) as a Day known to them before the giving of the Law at Mount *Sinai*, *Exod.* XVI. 23, 25, 26.

Which is not to be understood, as if the *Patriarchs* before and after the Flood, kept such a Rest, as God enjoined the *Israelites* by *Moses*: For that was proper to them, for a peculiar reason; because they had been Slaves in *Egypt*; and therefore were commanded to keep the *Sabbath*, without doing any manner of work upon that Day, *Dent.* V. 15. Which is all the Christian Fathers mean, when they say the
Pa-

Patriarchs did not Sabbathize, keep the Sabbath as the Jews did. (See Tertullian adv. Judeos, cap. 2, & 4. Irenæus, and others.) For in Religious Offices I doubt not they observed the Seventh Day; as a proper time for that Sacred Hymn; which Galen himself (L. III. de usu Partium) says, we should all sing to the Creator of all; if we our selves first know, and then tell others, οἱ θεοὶ μὲν ἔτι τὴν σοφίαν, &c. how wonderful he is in Wisdom, how great in Power, and how rich in Goodness.

Because that in it he had rested from all his work.] This is the reason why this Day was distinguished from the other Six; That a remembrance of God's resting from all his Works on this Day, might be preserved; by Mens laying aside their other Employments so long as to praise him Solemnly, by whom this great World was made.

Which God created, and made.] Or, as the Hebrew phrase is, created to make, i. e. rested from all the Six Day's Work. For he created something at the first, out of which to make all the rest, in six Day's space; and now he ceased from all.

Ver. 4. These are the generations, &c.] That is, this is a faithful Account of the Original of the World. Which Moses here repeats, more deeply to imprint on the Peoples Minds, that the World was not a God, but the Work of God: Which they were to acknowledge every Seventh Day.

In the Day.] i. e. At that time (so Day often signifies) when the LORD God made the Earth and the Heavens. It is observed by Tertullian, That exinde Dominus qui retro Deus tantum, &c. from henceforward (verse 7, 8, 9, 15, &c.) he is called LORD, who hitherto was called only God: Of which he

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endeavours to give a reason, *L. adv. Hermog. cap. 3.* The Hebrew Doctors observe, that *Jehovah Elohim* (LORD God) joyned together, is the full and perfect Name of God: And therefore fitly reserved till this place, when the Works of God were perfected, and not before.

Ver. 5. *And every Plant in the Field, before it was in the Earth, &c.*] That is, before there was any Seed to produce them, God made them to spring up, with their Seed in them; as was said before, in the first Chapter. And *Moses* here mentions these alone, because they were the first Productions out of the Earth; without which there had been no Food for living Creatures.

For the LORD God had not caused it to rain on the Earth, and there was not a Man to till the Ground.] Here are two reasons to confirm, that Plants were not produced, in the way they are now: For there had been no showers of Rain; nor was there any Man to prepare the Earth to receive the Seed, (if there had been any) both which are necessary in the ordinary Method of Divine Providence, ever since the World was made. From hence some collect there were no *Præadamites*, (People before *Adam*,) for then *Moses* could not have said, *there was no Man to till the Earth.*

Ver. 6. *But there went up a Mist, &c.*] Many think this will best cohere with what went before, by translating it, *nor did there* (taking the Particle *וְ* not, from the foregoing Verse, as is usual) *a Mist go up from the Earth.* See *Drusius*, *Levit. X. 6.* and *Hottinger* in *Hexapl. Paris. p. 89.* But I see no necessity of this; and think it more likely there did go up a Vapour or Steam out of the Earth, when it came reek-

reeking out of the Waters, (as was said upon *Verse* 9. of the 1. *Chap.*) to moisten the superficies of it ; before any Clouds were raised, by the Power of the Sun, to give Rain.

Ver. 7. *Out of the Dust of the Ground.*] Not dry, but moist Dust, as the LXX have it, ἄνδραπον, χυρὸν ὕδωρ. From whence the Apostle calls him ἄνδραπον χυρὸν, 1 *Corinth.* XV. 47. which teaches us this Dust was mixt with Water : For so χυρὸν signifies ; *Limus*, as the *vulgar Latin* hath it. Which agrees with the *Hebrew* *jatzar*, *formed* ; which is used concerning Potters, who make their Vessels of Clay, not of dry Earth. *Diodorus Siculus* seems to have had some Notion of this, when he saith Man was made out of the *Slime* or *Mud* of Nile. Upon which Original of Man's Body, the ancient Fathers make many Pious Reflections : But none better or shorter than that of *Naxianzen's*, who says, it is to teach us, ἐν ἑπαιρώμεθα διὰ τὸ εἶχρα, διὰ τὸ χυρὸν συναλλώμεθα, that when we are apt to be lifted up because we are made *after God's Image*, the thoughts of the *Dirt* out of which we were taken, may humble and lay us low.

And God breathed into his Nostrils the breath of life.] This being said of no other Creature, leads us to conceive not only that the Soul of Man is a distinct thing, of a different Original from his Body ; but that a more excellent Spirit was put into him by God (as appears by its Operations) than into other Animals. For though the simple Speech of *inspiring him with the breath of Life* would not prove this, yet *Moses* speaking in the Plural Number, that God breathed into him *Nischmath chajim*, the *Breath* or *Spirit of Lives*, it plainly denotes not only that Spirit which makes

makes Man breathe and move; but think, also reason and discourse.

And he became a living Soul.] This is the immediate result of the Union of the Soul with the Body. Which *Eusebius* thus explains, *L. VII. Prepar. Evang. cap. 10.* *Moses* having laid the Foundations of Religion before-mentioned, viz. The Knowledge of God, and of the Creation of the World, proceeds to another Point of Doctrine most necessary to be understood; which is the Knowledge of a Man's self; to which he leads him by showing the difference between his Soul and his Body: His Soul being an Intelligent Substance, made after the Image of God; his Body, only an Earthly Covering of the Soul. To which *Moses* adds a third, *αὐτοῦ ζῶντος ἐν τῷ σώματι τῆς ψυχῆς, καὶ οὕτως αὐτῶν διὰ τὸν σῶμα, &c.* A certain Vital Breath, whereby the other two are united and linked together by a powerful Bond, or strong Tie. His Soul, it is manifest, did not come out of the Earth, or any Power of Matter; but from the Power of God, who infused it into him by his Divine Inspiration.

And this was the Original of *Eve's* Soul also, though it be not mentioned: For if her Soul had been made out of *Adam*, as her Body was, he would have said not only, She is Bone of my Bone, but *Soul of my Soul*; which would have mightily strengthened the Bond of Marriage, and exceedingly heightened Conjugal Affection.

* Ver. 8. *And the LORD God planted.*] Or, *had planted*; for it doth not seem to be a new thing.

A Garden.] A most pleasant part of the Earth.

Eastward.] Or, as others translate it, *before, in the beginning.* viz. On the Third Day, when he made all

all Vegetables. And it cannot be denied that *mik-kedem* may signifie *time*, as well as *place*: But as the greatest part of Interpreters, Ancient and Modern, take it here to signifie *place*; so *Moses* himself uses it in the following part of this Book, III. 24. XI. 2. XII. 8. XIII. 11.

In Eden.] A Country (as most understand it) so called, perhaps, from its Pleasure: Τόπος διαποσειστος, διατης ασει λαμπερως, ουτις παγκρατος, as *Theophilus ad Autolyc.* speaks, L. II. Where *Eden* was, there are two or three places of Scripture, that give some direction to our search, 2 *Kings* XIX. 12. *Isa.* XXXVII. 12. *Ezek.* XXVII. 23. which show there was a Country, that for many Ages after this, retained the Name of *Eden*: And that *Eastward*, as *Moses* here tells us it was situated. That is, *Eastward* of *Judea*, or of the Desert of the *Amorites*, where he wrote these Books. For the Scripture calls those People, the *Children of the East*, who dwelt in *Arabia*, *Mesopotamia*, and *Persia*. But in what Country of the East *Eden* was, will be best understood from *ver.* 10.

And there he put the Man, whom he had formed.] He was formed we must suppose in some other place; and conducted hither by God, in Token of his singular Kindness to him. Where he declared him, saith a *Syriac* Writer mentioned by *Hottinger*, (in his *Dissert. de Hexaplis*, Paris. p. 115.) an Heir of *Paradise*, and made him מלכא וכהנא ונביא a King, a Priest, and a Prophet.

Ver. 9. And out of the Ground.] Of that Garden before-mentioned.

Made the LORD God to grow every Tree, &c.] The greatest variety of the choicest Plants, Flowers, and

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and Fruit: For Tree comprehends every thing that grows out of the Earth.

Pleasant to the sight.] He gratified Man's Eye, as well as his Taste, and his Smell.

The Tree of Life.] So called, because there was a Virtue in it, as several of the ancient Fathers think, not only to repair the Animal Spirits, as other Nourishment doth; but also to preserve and maintain them, and all the Organs of the Body, in the same equal Temper and State, wherein they were created, without any decay: Until Man should have been fit to be translated into another World. To this purpose *Irenæus*, *St. Chrysostom*, *Theodoret*, but especially *Greg. Nazianzen* speak, *Εἰ μὴ ἐν ἡμετέροις, &c.* If therefore we had continued what we were, and kept the Commandment, we should have been what we were not by coming to the Tree of Life, ἀναθανάσιονς ἢ Οὐρανίου, being made immortal, and approaching nigh to God. *Orat. XLIII. p. 699. D.* And why we should think it impossible or unlikely, that God should make such a Fruit, I do not see. Nay, it seems necessary there should have been such a kind of Food; unless we will suppose God would have preserved *Adam* (had he continued Innocent) from dying, by a continual Miracle: Which is a harder supposition than the other.

But this Garden being also a Type of Heaven; perhaps God intended by this Tree to represent that immortal Life, which he meant to bestow upon Man with himself, *Revel. XXII. 2.* And so *St. Austin* in that famous Saying of his, *Erat ei in cæteris lignis alimentum, in isto autem Sacramentum, L. VIII. de Gen. ad Lit. cap. 4.* In other Trees there was Nourishment for Man; but in this also a Sacrament. For it was both

both a *Symbol* of that Life, which God had already bestowed upon Man, (who was hereby put in mind, that God was the Author of his Being, and all his Enjoyments,) and of that Life he was to hope for in another World, if he proved Obedient.

In the midst of the Garden.] This signifies either its Situation, or its Excellence: For that which is most Eminent in any place, the *Hebrews* say is *in the midst*, XXIII. 10.

The Tree of Knowledge of Good and Evil.] So called, as I take it, because God intended by this Tree to prove *Adam* and *Eve*, whether they would be good or bad: Which was to be made known, by their abstaining from its Fruit, or eating of it. It is generally thought indeed by Interpreters, (of which I leave the Reader to judge,) that it had this Name afterward; either because the Tempter pretended it would make them so wise, as to know all things, (for so *good and evil* may be expounded, (III. 5.) to signify as much as *all things whatsoever*,) or because, in the event, upon the eating of this Fruit, they did actually know by miserable experience, (which they would not learn without it,) the great difference between obeying, and disobeying God's Commands. That is, they who did not sufficiently attend to their Duty, nor consider what it was to Sin, and what the effect of it would be; presently, upon the eating of this Fruit, reflected upon both. For they saw how grievous it was to incur God's Displeasure, by believing a Creature rather than Him, and by being so ungrateful as not to acknowledge his Bounty in all the Blessings they enjoyed; without thinking Him envious in denying them one, as a proof of their Obedience.

Some think it was so called, as a *Caveat* to them, not to study Craft and Subtily; but to content themselves in a simple plain way of life, (wherein God made them,) without any Curiosity to know more than was needful for them. Which they think is confirmed by *Ill. 6. She saw it was good to make one wife; i. e. cunning and wily.*

Ver. 10. *And a River went out of Eden, &c.]* These words afford us such a Key to open to us the Place where this Garden was planted, that one can scarce doubt whereabouts it was; though the precise spot of Ground be not marked out in this description of it. For it lay in the Country of *Eden*; and we are directed to find that out by this remarkable Circumstance, That *a River went out of it.* Which doth not signify that the Spring of the River was in *Eden*; but that the River run through that Country into the Garden, to water it. The Garden therefore, it is probable, was a part of the Province of *Eden*; and was water'd by that River which came from it. The only difficulty is to find what River this was. Our Countryman *Mr. Casse*, in his learned Discourse of the *Terrestrial Paradise*, chap. VII. endeavours to prove, that the two great Rivers, *Euphrates* and *Tigris*, having but one and the same Fountain in *Armenia*, the greater, run along for some time in one Stream called *Tigris*: Upon which he thinks this Garden was seated, before this River parted into two Streams, *Euphrates* and *Tigris*. This he confirms out of the two Epistles of the *Nestorian* Christians written to *Rome* 1552, and translated by *Masius*; where they call *Tigris* the River of *Eden*. And there are indeed some ancient Authors, particularly *Lucan*, and *Boetius*, who say that these two Rivers come out
of

of the same Spring: But their mistake arose, its likely from hence, That they sprung (as *Strabo* tells us) out of one and the same Mountain, viz. *Niphates*, which is a part of *Taurus*: And *Euphrates* sprung out of the Northern side of it, and *Tigris* out of the Southern; as *Salmasius* observes upon *Solinus*, p. 621, &c. Certain it is, that the best Authors, both Ancient and Modern, make them to have different Springs, from whence they hold different Courses, *Euphrates* toward the West, and *Tigris* toward the East: And do not make one River, till (after they have run through many Countries) they meet and joyn together about *Apamia*, according to *Ptolomy*. And then indeed they make for a long way, but one great Stream: Which I take to be the River here mentioned by *Moses*, and run through the Country of *Eden*, which perhaps lay on both sides of the River; as the Garden it is plain by verse 8. did on the Eastern side of it; extending it self to the place, where these united Rivers parted again. For so it follows.

And from thence.] i. e. Below the Garden.

It parted.] Or, was divided again, as it had been before into two other Streams. By which words we seem to have found the Place where the Garden ended; but being not told where it began, nor how far it spread it self Eastward from the River side, I will not presume to say what Country or Countries it included. Certain it is there was a Country, as I observed before, called *Eden* in after times, which was part of the Kingdom of *Assyria*, 2 Kings XIX. 12. And that Kingdom then comprehended not only the Country now called *Assur*, but *Mesopotamia*, and *Babylonia*, &c. In some part of

which last Province it is probable this Garden was seated.

And became into four Heads.] He doth not say *was parted* into four Heads, but *became into* four Heads, (whose Names here follow,) two before they united, *viz. Tigris*, and *Euphrates*; and two after they again parted, *viz. Pison*, and *Gihon*. These he calls *Heads*, or Principal Rivers, as *David Chytraeus*, I think, rightly understands it, *quatuor illustria & magna flumina efficiebant*, made four famous and great Rivers. For all Divisions from the main Stream are called the *Heads* of a Water; as Sir *W. Raleigh* observes out of *Ulpianus*. And it is indifferent whether the Water come out of a Fountain, or out of a River, or a Lake: For that part of the River (suppose) where the Branch forsakes the main Stream, is called the *Head* of that Branch; which becomes a new River. In like manner may *Euphrates* and *Tigris* be called the *Heads* of that River which they made at their meeting: As where they part again, the *beginnings* (as the LXX translate the word) of the other two Rivers, *Pison* and *Gihon*, are properly called the *Heads* of them.

Ver. 11. *The name of the first is Pison, or Phison.*] This is that Branch which runs *Westerly*; and being nearest to the place where *Moses* wrote, on the other side of *Jordan*, is first mentioned by him. It is a long time since both this River and *Gihon* have lost these Names: The *Greek* and *Roman* Writers calling them still, after their parting, by the Names they had before they met, *Euphrates* and *Tigris*. But there was a remainder of the Name of *Pison* preserved in the *Easterly* River called *Pasitigris*, which is the same with *Oroatis*, as *Salmasius* observes in his *Exerc.*

Exerc. Pliniane in Solin. p. 701, 702: And is called (as Mr. Carver notes) by *Xenophon* simply *Physeus*; in which the Name of *Phison* is plainly enough retained. Which continued till the time of *Alexander the Great*: For *Q. Curtius*, as he further notes, commonly calls *Tigris* it self, by the Name of *Phasis*, and says it was so called by the Inhabitants thereabouts. Which, in all probability, was at first the Name of this other River *Phison*; but lost by the many alterations which were made, for a long time, in the course of it, as *Pliny* tells us. For he says, the *Orcheni*, and other neighbouring Nations, made great and deep Cuts or Canals to carry the Water of *Euphrates* (meaning this River) into their Fields; and so it lost its course, and run through *Tigris* and the Marshes into the Sea. *Strabo* saith the same, that from these *διωρυγαι*, as he calls them, deep Trenches which carried the Water of *Euphrates* into *Tigris*, came the Name of *Pasitigris*; that is, *Pison* mixed with *Tigris*. See *Salmasius* in the fore-named *Exercitations*, pag. 703: where he shows this River was not perfectly restored to its Course till the times of *Alexander the Great*.

That is it, which compasseth the whole Land of *Havilah*.] By finding where this Country was, we certainly find the River *Phison*. Now *Moses* makes mention of two *Havilah's*; one descended from *Cush*, *Gen. X. 7.* and the other from *Jocktan*, *ver. 29.* The latter of these cannot be here meant, for his Posterity were planted Eastward; but the former, who were a more Western People, in that part of *Arabia Felix* which bordered upon this Stream. For the *Ismaelites* (who inhabited *Arabia deserta*) are, described by *Moses*, *XXV. 18.* as bounded by *Shur* towards

wards *Egypt*, and by *Havilah* in the way to *Assyria*. And *Saul* found *Havilah* in after-times in the very same situation, 1 Sam. XV. 7. And still, much later, *Strabo* mentions the *Χαυλοναῖοι* (which are certainly the Posterity of *Chavilah*) among the People of *Arabia*. See *Bochart's Phaleg*. L. IV. c. 11.

Where there is Gold.] Nothing is more famous than the Gold of *Arabia*: Where *Diodorus Siculus* says it is digged up in great Lumps, as big as a Chestnut, L. II. p. 93. Edit. H. Steph.

Ver. 12. And the Gold of that Land is good.] i. e. Is excellent: For the fore-named Author says, it is of such a flaming Colour, that it adds much to the Lustre of precious Stones, that are set in it.

There is *Bdelium*.] The Hebrew word being *Bedolach*, some have thought *Bdelium* to come from thence, which is an Aromatick Gum. Others think *Bedolach* to be *Chrystal*, others *Amber*; but *Bochart* rather thinks it signifies *Pearl*: Which he proves (in his *Hieroizoc*. P. II. L. V. c. 25.) from the Country it self here mentioned, viz. *Havilah*, which he looks upon as that Part of *Arabia*, which lies upon the *Persian Gulph*: Where, at *Catipha*, there is a great *Pearl-fishing*. The *Manna* also wherewith the *Israelites* were fed in the *Wilderness*, is described *Numb. XI. 7.* to be round like *Coriander-Seed*, and of the Colour of *Bedolach*. Now in his former Description *Moses* says it was white, *Exod. XVI. 14.* which agrees to *Pearls*, as also doth roundness, but not to the sweet Gum called *Bdelium*: Of which see *Salmasius* in his *Exerc. Plin.* p. 1150.

And the *Onyx Stone*.] This Country also was famous for Precious Stones; as appears by the Report which *Nearchus* (*Alexander's Admiral*) made of the
Western

Western Coast of the Persian Gulph, in Strabo, L. XVI. But Brannius (L. II. De Vestitu Sacerd. Hebr. cap. 18.) thinks Schobam should rather be translated the Sardonyx. Which soever it be, Arabia was famous both for the Onyx and Sardonyx, as Salmasius observes out of Pliny, lib. p. 562, 563.

Ver. 13. *The name of the second River is Gihon.*] There is no footsteps of this Name remaining that I can find; but we are directed, by the Country it is said to compass, to take it to be the Eastern Stream that arose from the parting of Euphrates and Tigris; as Pison I said was the Western.

Compasseth, or, runneth along by the whole Land of Ethiopia.] Or Cush: Who was seated more Eastward than his Sons, Havilah, Seba, and the rest, (mentioned Gen. X. 6, 7.) upon the Borders of this River. For when People first began to spread themselves, they kept as near to great Rivers as they could; for the better Communication one with another, and affording mutual Succour and Assistance. It is probable that he gave Name to the Country of Susiana; which the Greeks called Karia, and is now called by the Persians Chuzestan, i. e. The Province of Chus. And when his Posterity multiplied, they went more Westward toward the Arabian Sea: From whence his Brother Mizraim passed into Egypt. Our Translators follow the LXX in rendering the Hebrew Name Cush, by Ethiopia: Not meaning that in Africa, but this in Asia. For the Ancients frequently mention a double Ethiopia, as many have observed; particularly Job Ludolphus, who herein justifies the LXX in great part, L. II. Comment. in Histor. Ethiop. Cap. III. n. 16.

Ver.

Ver. 14. *The name of the third is Hiddekel.*] Which River being called by *Daniel*, X. 4. *the great river*; cannot be, as many have fancied, *Nabar-malca*: For that was but a Cut, made by *Trajan* to waft his Army out of *Euphrates* into *Tigris*, (as *Ammian. Marcellinus* tells us,) and therefore *Hiddekel*, is *Tigris* it self. Which, as *Pliny* says, was called *Diglito*, in those Parts where its Course was slow; and where it began to be rapid, it took the Name of *Tigris*. And so the *Arabians* call this River *Deglat*, and *Degela*, from the Hebrew word *Hiddekel*. Which *Salmasius* derives from *Hadda*, or *Chadda*, sharp pointed; and *Kal*, swift; because of its very quick and hasty Motion: And thence the *Greeks* he observes derive the Name of *Tigris*, *ἡ ὀρεντος*, *Exerc. in Solin. p. 694.* *Ranwolff* in his *Travels*, P. II. c. 9. says, That when he was at *Caruch*, on the Confines of *Media*, (which was about an hundred Years ago,) *Tigris* was still called in their Language *Hidekel*.

Which goeth toward the East of Assyria.] If it make a great bend Northward, (as *Pliny* saith it doth about *Apamia*,) it must needs run toward the East of *Assyria*, for some time. But this is not the Course of the River; and therefore the LXX translate the word *Kidmath*, which we english *toward the East*, simply *toward*: And it is certain *Tigris* did run by *Assyria*; for *Nineveh*, the chief City of *Assyria*, stood upon the East side of this River, as *Bochart* hath demonstrated in his *Phaleg. L. IV. cap. 20.*

The fourth River is Euphrates.] None doubt that the River called here in the Hebrew *Perath* or *Phrath*, is the same that hath been called for many Ages *Euphrates*. The Course of which was so well known

known in those Days, that *Moses* gives no description of it.

Ver. 15. *And the LORD God took the Man.*] After such a manner as he took *David* from the Sheepfolds, (*Psalms* LXXVIII. 70.) by an extraordinary Motion. For as a Prophet was sent from God to anoint him ; so God himself, I suppose, appeared to *Adam*, in a visible Glorious Majesty, which the *Jews* call the *SCHECHINAH*, (as was noted before, I. 3.) because it was a Token of God's special Presence, and by it he dwelt among his People. It seems to have been a very shining Flame, or amazing Splendor of Light, breaking out of a thick Cloud : Of which we afterward read very often, under the Name of the Glory of the LORD ; which at first appeared to *Moses*, as a flame of Fire out of the midst of a Bush, *Exod.* III. 2. To this I cannot think our first Parents to have been Strangers ; but look upon it as highly probable, that this Divine Majesty conducted *Adam* from the place where he was formed, into the Garden of Eden.

And put him.] Or, placed him there.

To dress it, and to keep it.] To preserve it by his Care and Labour, in the Condition wherein he found it. *Theophilus Antiochenus* thinks it is not without a Mystery, that God's putting Man into Paradise is twice mentioned, (here, and verse 8.) to signify that after Man was cast out of one Paradise, he should still have a right to another : By being well instructed in his Banishment, and prepared for a Restitution, at the general Resurrection and new Creation, L. II. ad Autolicum.

Ver. 16. *And the LORD God commanded the Man.*] This is a further indication, that the Divine

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Majesty appeared to *Adam* and spake to him; as he did to *Moses*, out of the flame in the Bush, saying,

Of every Tree in the Garden thou maist freely eat.]
A very liberal Concession; which was abundantly sufficient to demonstrate that it was not Envy (of which the Divine Nature is not capable) which moved their Creator to abridge our first Parents Liberty, in one particular.

Ver. 17. *But of the Tree of the Knowledge of Good and Evil, (why so called see ver. 9.) thou shalt not eat of it.]*
This small restraint it was fit to lay upon *Adam*, to make him sensible, that though he had Dominion over all things, yet he was not their Lord; but a *Servant* to the most High: Who required this Abstinence in token of his Subjection, and to prove his Obedience to him. This Account many of the Fathers give of it; particularly *Tertullian*, who calls this the *Primordial Law*; which was, *quasi matrix omnium preceptorum Dei*, (*adv. Judeos, cap. 2.*) including, as it were, in its Womb, all the Natural Laws of God. For, as in observing this Law he had testified his unspotted Love and Obedience to God; so in violating it, he threw off the Divine Government, and opposed his own Will to God's. But still some ask, Why should his Obedience be tried, in such an Instance as this? Not considering that an Experiment of it, could scarce have been made in any of the Moral Precepts: Which there was no occasion to violate. For what should tempt him to Idolatry, or to take God's Name in vain, or to murder his Wife? How was it possible to commit Adultery, when there was no Body but he and she in the World? How could he Steal, or what room was there then for Coveting, when God had

[*Thou shalt surely die.*] In the *Hebrew*, *dying thou shalt die*; to show the certainty of it, as we rightly translate it. Which doth not signifie, as appears by the event, that he should instantly die; but *become Mortal*; lose the Immortality wherewith he was invested, *Gen. III. 19.* And, as *Athanasius* thinks, the doubling the Expression denotes, *Μὴ μόνον ἀποθνήσκειν, ἀλλὰ καὶ ἐν τῇ τῷ θανάτῳ φθορᾷ διαμῆναι*, (*L. De Incarn. Verbi*,) he should not only die, but remain in the corruption of Death; as we should all have done, had not the *Second Adam* obtained for us an happy Resurrection.

I need not add, That Diseases, Sickneses, and Pains, the fore-runners of Death, are included in this Threatning.

Ver. 18. And the LORD God said.] Or, *had said*, as it is by some translated; the better to show that the foregoing Precept was given to both. And to *say* in this place, is as much as to *resolve* and *decree*: As *Melancthon* well explains it, in one of his Epistles, *Dicere, hoc loco significat, miranda sapientia sancire, & nobis hoc decretum tradere*; to *say*, here signifies to establish with wonderful Wisdom, and to deliver this Decree to us. *L. I. Epist. 126.* Where he again repeats it, *The LORD said*, that is, *by his wise Counsel and immutable Decree, he established this Order.*

[*It is not good that the Man should be alone.*] Uncomfortable to want Society, and unfit there should not be an increase of Mankind. Concerning which *Plato* hath left these wonderful Words, *L. VI. De Legibus*: This is the encouragement to Marriage, not only that humane Race may be perpetuated; but a Man may, *καὶ δὲ καὶ αὐτὸν αἰὲν ὅτι, ἀπολείπει αὐτὸν*

אֵת הַיְלָדִים וְהַיְלָדִים, leave Childrens Children behind him when he is gone, to serve God in his stead.

I will make him an help.] For all the Necessities and Uses of Life.

Meet for him.] In whose Company he shall take Delight; so the Hebrew Phrase, *as before him*, imports; being as much as, answerable to him, every way fitted for him; not only in likeness of Body, but of Mind, Disposition, and Affection: Which laid the Foundation of perpetual Familiarity and Friendship. Or, as the Author of *Cethber Schem Tobh*, mention'd by *Hackspar*, interprets it, *She shall always be ready to observe and serve him*. For to stand before any one, in the Hebrew Language, signifies readiness to do what is desired. See more on verse 25.

Ver. 19. *And out of the Ground the LORD God formed.*] Or, *had formed*, l. 20, 24.

Every Beast of the Field, &c.] The Ground here must be understood to comprehend the Water also; out of which the Fowl were made.

And brought them unto ADAM.] It is commonly thought that this Name of *Adam*, given to the first Man, signifies as much as *red Earth*. But *Job Ludolphus* hath made it far more probable, that it imports *Elegant*, or *Beautiful*. See his *Histor. Aethiop.* L. I. cap. 15. n. 17, 18. and his Commentaries upon that Chapter, N. 107. How the Beasts and Birds were brought to him, we are not told: But, it is likely, by the Ministry of Angels; who were perpetual Attendants upon the SCHECHINAH, or Divine Majesty.

To see what he would call them.] To exercise and improve his Understanding.

And

And whatever Adam called, &c.] God approved of it.

Ver. 20. *And Adam gave Names, &c.]* Or, though Adam gave Names, to all Creatures; yet among them all, when they were brought before him, there was not a fit Companion found for him. It doth not follow from his giving Names, that he knew the Nature of all those Creatures: For the Names of them in Scripture (which they who are of this Opinion generally suppose were the Names given by Adam) are taken from their Voice, their Colour, their Magnitude, or some such External difference, and not from their Nature. Therefore this imposing Names upon them, denotes rather his Dominion, than his Knowledge. The *Anonymus* Author of the *Chron. Excerpta* before *Job. Antiochenus Malala*, says, That Adam imposed Names upon all Creatures, *καὶ καλεῖσιν Θεῷ*, by the Commandment of God, *το δὲ αὐτοῦ ὄνομα καὶ τὸ γυναῖκος αὐτοῦ Ἀγγέλῳ Κυρίῳ ἔπειν αὐτοῖς*, but his own Name and his Wife's were told him by an Angel of the Lord.

Ver. 21. *And the LORD God caused a deep sleep, &c.]* Whereby he was made less sensible of the Pain, which otherwise he would have felt in the opening his Side; if his Mind had not been wholly intent upon something else. As it was in this Sleep; which was accompanied with an *Ecstasie*, (so the LXX translate this Word, and it is agreeable to what we read *Job* IV. 13.) wherein was represented to his Mind, both what was done to him, and the Mystery of it; as appears by *verse* 23, 24. Vid. *Epiphan. Hæres. XLVIII. n. 4, 5, 6.*

And he took one of his Ribs.] *Tho. Bartholinus*, a late famous Physician, thinks it probable that Adam had

had XIII Ribs on each Side, and that God took away one pair, with the Musculous Parts that adhere to them; and out of them made *Eve*. For commonly Men have but XII Ribs, though sometimes there have been found (as *Galen* and *Riolanus* upon him testify) those who have had XIII. and, very rarely, some who have had but XI: As *Bartholin* himself observed in a lusty strong Man whom he dissected, *An.* 1657, who had but XI on one Side, and a small appearance of a XIIth on the other. *Histor. Anatom. & Medic. Centur. V. cap. 1.* It is fit here to be observed, That God did not form *Eve* out of the Ground, as he had done *Adam*; but out of his Side: That he might breed the greater Love between him and her, as Parts of the same Whole. Whereby he also effectually recommended Marriage to all Mankind, as founded in Nature; and as the re-union of Man and Woman. It is likewise observable, That there is no mention here of his breathing a Soul into her, as into him: For *Moses* only explains what was peculiar to *Eve*, (which was her being made out of his Side,) the rest is supposed in those Words, *verse 19.* I will make him an help meet for him; which the vulgar *Latin* rightly translates *simile ei*, like unto him. For so the *Hebrew* word *Kenegdo* is used by the *Jewish* Writers, particularly by *Benjamin* in his *Itinerary*; where, speaking of the *Jews* at *Germuda*, and naming several, he says there were many more *Kenegdem*, like unto them. And so the word *arti* among the *Greeks* denotes *likeness* and *similitude*, as well as contrary. Of which see *Const. L' Empereur, Annot. in Benj. Tudel. p. 138.* The Woman therefore was in all things like him; only he made out of the Earth, she out of him: That he might cleave

to her with the dearest Love and Affection. It was also said before this, I. 27. That both Man and Woman were made *in the likeness of God.*

And closed up the Flesh, in stead thereof.] Made the Flesh as firm, as it was before.

Ver. 22. *And the Rib, &c. made be Woman.]* Which was as easie for the Divine Power to do; as to make the Man himself out of the Earth.

And brought her to him.] Not merely by conducting her to the same place where he was; but the *Divine Majesty* (which now appeared to *Eve*) presented and gave her to him, to be his Wife. God himself made the Espousals (if I may so speak) between them, and joyned them together in Marriage.

Ver. 23. *And Adam said, &c.]* Now indeed I have found, what I could not see before among all God's Creatures, *another self.*

Therefore she shall be called Woman, &c.] Partake of my Name, as she doth of my Nature. For he called her *Iffha*, as he was called *Iffh*. From whence *Sepher Cosri*, and *Abarbinel* endeavour (in a very long discourse) to prove the *Hebrew* to be the Primitive Language. And *Abarbinel* observes the Christians to be of the same Opinion, quoting for a proof of it, *St. Austin's Book, De Civitate Dei.*

Ver. 24. *Therefore shall a Man leave his Father and Mother, and cleave to his Wife.]* Cohabit with her, rather than with his Parents, (if they cannot all dwell together,) and be joyned to her in the closest and most inseparable Affection: As if they were but one Person, and had but one Soul and one Body. That's the meaning of the next words.

And

And they shall be one Flesh.] Most intimately conjoined in intire and inseparable Love. Which arose from the singular Union of the Flesh of our first Parents; one of them being taken out of the other. From whence *Maimonides* and other *Hebrew* Doctors infer all mixture with Beasts to be contrary to Nature; who are neither one Flesh with us, nor one with another. For in this our Bodies, as well as our Souls, have a preheminance above theirs; which were not made one Flesh after such a manner as Man and Woman were. They hence also conclude all incestuous Marriages, &c. to be unlawful, as may be seen in *Mr. Selden, De Jure N. & G. Lib. V. cap. 2.* Their Observation is more pertinent who take notice, That God creating and joyning together but one Man and one Woman in the beginning; intended Mankind should be so propagated, and not by *Polygamy*. Which in process of time indeed became the general practice; but *from the beginning it was not so*, as our Saviour speaks in the Case of Divorces. Which he concludes, from these very words, were against the Divine Institution, which made *two to be one Flesh*, (*Matth. XIX. 5, 6, 8.*) So he interprets these words, (and *St. Paul* doth the same, *1 Cor. VI. 16.*) *they shall be one Flesh*: And so doth *Jonathan's* Paraphrase, and the *Samaritan Code*, as *Mr. Selden* observes, in the place now named.

Ver. 25. And they were both naked, the Man and his Wife.] They did not yet find any necessity of Cloths.

And they were not ashamed.] Did not blush; no more than little Children do, when they behold one another naked, and embrace with an innocent Affection. Besides, there was no Body but they two

(who in effect were as One) to behold them: And therefore they had no more reason to blush, than a Man doth when he is naked alone by himself.

CHAP. III.

Eusebius observes, (L. VII. *Præpar. Evang. cap. 9, 10.*) That *Moses* having settled the great Doctrines of the *Creation of the World*, and the *Dignity of Man*, made in the Image of God; proceeds very wisely to instruct the *Israelites*, that there are none so happy, but without due Care and Watchfulness, may become most miserable: There being *Πονηρὸς δαίμων*, (as his words are) a wicked Daemon at every Man's Elbow, *ἐάσας τε καὶ μισήσας τε τὸ ἀνθρώπων ἀρχεῖν ἐπιβουλὰ σωτηρίας*, envious, a hater of those that are good, and from the beginning a wily underminer of Mens Salvation.

Now this following immediately after the relation of the formation of *Eve*, hath made some fanſie, that our first Parents fell the very same day they were made. And thus much, I think, must be supposed, That they did not continue very long in their happy state: For, if they had persisted stedfastly in their Duty, for a considerable time; they would have acquired such an habit of well-doing, as would not have been so easily lost. But that they continued longer than a Day, there are many Circumstances to induce us to believe. For it required some time for *Adam* to be acquainted with all other Creatures, and to impose Names upon them: And there being

being none of them a meet help for him, he slept some time, till *Eve* had taken her Beginning out of him. Whom, when he saw, he received, and own'd her for his Wife; and no doubt made more Reflections upon God's Wisdom, Power, and Goodness, than are set down in this Sacred Story. They both also received a Command from God, not to eat of one Tree in the Garden: Into which, when they were brought, we cannot but think they walk'd about it, and took such a view of it, as to be convinced, by the bountiful Provision God had made for them, they had no reason to complain of the small Restraint he laid upon them. All which could not be performed so speedily as some have imagined; for though God can do what he pleases in an instant, yet Man cannot; and God himself did not in one Day create the World. And, besides, that some time was necessary for transacting all these things; it is not likely the Devil would immediately set upon *Eve*, as soon as the Command was laid upon them; but rather let it be a little forgotten. And if the time be observed when he assaulted her, it will much confirm this Opinion, which was in the absence of her Husband; for that we cannot easily believe to have been upon the same Day they were created. The extraordinary Kindness they had one for the other, will scarce allow us to think it possible, they should be so soon separated. It is plain also, God *sanctified the Seventh Day* before their fall: Which it is highly probable they spent in admiring and praising the Almighty Goodness.

Ver. 1. *Now the Serpent.*] Or, *that Serpent* (as some think it should be translated) which the Tempter made use of, as his Instrument to deceive.

Was more subtil.] The whole Species of Serpents is noted by Aristotle (*L.I. Histor. Animal. c. 1.*) to be *μάλιστα ἐπιβελῶς*, extremely insidious: But this was extraordinary wily. What sort it was, is not here expressed: But all agree there is now none like it; the Curse of God having degraded it. St. Basil in his Book of *Paradise*, (p. 627.) saith it was not a frightful Creature, as it is now, *ἀλλ' ὡς ἀνθρώπος*, but mild and gentle: Not crawling and winding about, in a terrible manner, upon the Ground, *ἀλλ' ὕψους ἐπὶ πόδι βιβνύων*, but lofty, and going upright upon its Feet. Several of the Jews have been of this Opinion; and our famous Mr. Mede inclines to it, *Discourse XXXVIII. p. 291, &c.* But I take the conjecture of another very learned Person, now a Bishop of our Church, to be far more probable: Which I shall endeavour to strengthen. There were (and still are in the *Eastern* and *Southern* Parts of the World,) Serpents having Wings, and shining very brightly, like to Fire. So we read, *Isai. XIV. 29. of a flying fiery Serpent.* Which fiery Serpents are called *Seraphims*, in *Numb. XXI. 6, 8.* and termed *fiery*, not merely with respect to their Venom, which made sore Inflammations in the Bodies of those who were bitten by them; but because they appeared shining like Fire, when they flew in the Air.

Whence *Seraphim* is the Name also of the highest sort of Angels, (called the *Angels of the Presence*,) *Isai. VI. 2, 6.* Who appeared, I suppose, in some such form with flaming Wings. For otherwise, I cannot think *Serpents* would have been honoured as Sacred things in so many Countries, as we find they anciently were; unless they had been the Symbols of
Angels.

Angels. The Devil therefore, I conceive, made use of some such Serpent, (but of a more surpassing brightness, than any now extant,) that he might resemble one of the most illustrious Angels, who appeared sometimes in the like shape. Which moved Eve the more readily to hearken unto the Voice of the Serpent; taking it to be one of the heavenly *Seraphims*, which she had seen sometime, in such a splendid form, attend upon the Divine Glory, or Majesty: For the Angels always made a part of the *SCHECHINAH*. And thus, one would think, *Tertullian* understood this matter, when he said in his Book *De Præscript. Heret. C. XLVII. Istum fuisse Serpentem, cui Eva, ut filio Dei crediderat*, this was the Serpent, to whom Eve gave Credit, as to the Son of God. Which if any one take to be the words of the Hereticks he is there speaking of; yet those are not, which we find in his Book against the *Valentiniens*, cap. II. where he saith the Serpent was a *Primordio Divina imaginis prædo*, an Usurper of the Divine Image from the beginning. See Dr. *Tenison* of *Idolatry*, p. 356. To which that passage in *Epiphanius* may be added, who mentions some Hereticks (who might have some Truth among them) that said, the Woman listned to the Serpent, *ὡς ἐπειδὴ οὖν οὖν Θεῷ*, and believed him, or was persuaded by him, as the Son of God, *Hæres. XXXVII. n. 25*. And, one would think, *Rabbi Bechai* had this Notion in his Mind, when he said (upon the 14th Verse of this Chapter,) *this is the Secret (or Mystery) of the Holy Language, that a Serpent is called SARAPH, as an Angel is called SARAPH*. For which he quotes the fore-named place, *Numb. XXI. 6*. and then adds, The Scripture calls Serpents *Seraphim*, because they were

were *Toledoth banacasb bakadmoni*, the offspring of this old Serpent: *Understand this*, (so he concludes, as our Saviour speaks in another Case, *who so readeth, let him understand*,) as a Matter of great concernment. Which can have no other meaning, I think, but this; That the Devil (whom St. *John* also calls the *old Serpent*, *Revel. XII. 9.*) in this Serpent here spoken of, counterfeited a Glorious *Seraphim*, and thereby seduced *Eve* to give Credit to him.

However this be, it is most reasonable to suppose, it was some beautiful Creature; by whom *Eve* thought an Angel, who wish'd them well, discoursed with her: For she was not so simple as to think that Beasts could speak; much less, that they knew more of God's Mind than her self. Nor doth it seem at all credible to me, that she could have been otherways deceived, but by some Creature which appeared so gloriously, that she took it for an heavenly Minister; who, she thought, came to explain to them the meaning of the Divine Command.

Yea, bath God said.] This doth not look like the beginning of a Discourse, but the conclusion: As the *Jews* themselves have observed. And, it is not improbable, that the Tempter, before he spake these words, represented himself as one of the heavenly Court; who came, or was sent, to congratulate the Happiness that God had bestowed upon them in *Paradise*: Which was so great, that he could not easily believe he had denied them any of the Fruit of the Garden. He desired therefore to be satisfied from her own Mouth, of the Truth of what he pretended to have heard; or to know how they understood the Command of God. For so these words may be translated, *Is it true indeed, bath God said, Ye shall not eat*

of

of every Tree, &c. Which is a very ancient Interpretation, and more probable than theirs, who would have the Hebrew Particles, *aph ki*, signifie as much as *ut ut*: *Although God hath said, ye shall not eat, notwithstanding ye shall not die.* So they suppose he was going to add, but before he had spoken the latter part of the Sentence, Eve interrupted him saying, *We may eat of the Fruit of the Trees of the Garden.* This had been too gross, flatly to contradict what God had said: Whereas the beginning of the *Verse* tells us, he went more *subtily* to work.

Ver. 2. *And the Woman said unto the Serpent, We may eat of the Fruit of the Trees of the Garden.*] She seems to have understood him, as if he thought God had forbid them to eat of any Fruit in the Garden. And indeed the foregoing Question is ambiguous; like those Oracles of his which made him be called *Ἀόξιας*, (oblique or crooked) by the ancient Heathen; because they had two meanings. She truly therefore reports the Sence of God's Prohibition, in this and the following *Verse*. Though there are those who think, she pronounced these words, *We may eat of the Fruit, &c.* with some admiration, that they should be restrained from one Fruit, when God had most liberally granted them all the rest. The reason of which she did not know, and showed her desire perhaps to understand it.

Ver. 3. *But of the Fruit of the Tree, which is in the midst of the Garden, God hath said, ye shall not eat of it, nor touch it, lest ye die.*] Some fanſie the Woman here began to prevaricate in two things: *First*, In saying they might not *touch it*: *Secondly*, In saying only there was danger, if they meddled with it, and not an absolute threatning. Of which the Devil, they

they think, took advantage; and immediately assured her, there was no danger at all. This last they ground upon the *Hebrew* Particle *pen*, which we translate *lest*, and expresses a doubting. But I do not think either of these Observations are solid: For that Particle doth not always imply a Doubt, as we may learn from the Second *Psalms*, the last *Verse*, and many other places: And the *touching* of the Fruit, signifies the plucking it off from the Tree, in order to eat it: Which was expressly forbidden.

Ver. 4. *Ye shall not surely die.*] You are under a mistake: Death will not be the certain Consequence of your eating this Fruit. For God is too Good to inflict such an heavy Punishment, for so small a Fault.

Ver. 5. *For God, &c.*] The Particle *ki*, which we translate *for*, signifies here as much as *but*, (as *Abarbinel* and others observe,) just as in *Psalms* CXV. 1. So the meaning is, you shall be in no danger, but quite contrary, be great gainers by tasting of this Fruit: As God himself knows, who only keeps you in Awe by his Threatning, but will not be so severe as to execute it; when he sees you much improved, not impaired by eating it.

Then your Eyes shall be opened.] For you will immediately discover abundance of things, whereof you are now ignorant.

And ye shall be as Gods.] Like unto us, the Angels of God: Who are frequently called *Elohim*, i. e. Gods, in Scripture. Thus *Maimonides* understands it. *More Nevoch. Pars* I. c. 2. and *Onkelos*, who translates it *Princes*, meaning Angels, who are called *Ἀρχαί*, *Principalities*, and *Powers*, &c.

Knowing

Knowing Good and Evil.] i. e. All manner of things. Or, as some of the *Hebrews* understand it, *know what is fit for you to do, without any Advice or Instruction, and without any Restriction; being subject to none, but enjoy freely what you please.* For to *know* is sometimes as much as to *enjoy*, in the Scripture-Language: So that according to this Interpretation, he promises them likeness to God himself; who is absolutely free, and subject to none.

But in this suggestion the Devil proved, what our Saviour says of him, That he was a *Liar from the beginning*: For there are no less than *four Lyes* (as some reckon them) in these two *Verses*. Which makes it seem strange that *Eve* should give Credit to these Suggestions, which were very foolish: It being incredible that God should envy them any thing, who had given them their Beings, and innumerable Blessings. I can give no account of it, but this: That when we are searching after the Reason of things (as she, I suppose, was of this Prohibition) and cannot find it; if one be suggested to us, which never came into our Mind before, though in it self unlikely, we are ready to catch at it, and to be pleased with it. For when the Mind is weary with enquiring, it is satisfied with a false Reason, rather than have none. The promise also of Knowledge was very tempting; especially of such Knowledge as he gave her hope would raise and advance her, to a more noble Condition. And it is likely she thought an heavenly Minister (as she took him to be) might understand God's meaning better than her self.

Ver. 6. And when the Woman saw the Tree was good, &c.] This *Verse* gives a further account of that which seems very strange, the Disobedience of our first

first Parents. She look'd so long upon the forbidden Fruit, till she not only had an Appetite to it, as *excellent Food*, but was taken with its *beautiful Colour*; and was also strongly possessed, by the persuasion of the old Serpent, that her Mind would be no less pleased than her Palate, by an increase in Knowledge and Wisdom. These were powerful Temptations, (expressed in these words, *good for Food, pleasant to the Eyes, and to be desired to make one Wife,*) and she could see no Evil in the thing it self; it being the mere Pleasure of God, of which she did not apprehend the Reason, that made the eating of it a Crime. This Fruit also was planted, not in an obscure place, but *in the midst of the Garden*, (*Verse 3.*) near to the Tree of Life: Which made it the more inviting; by its being always in her Eye, as well as very beautiful; and raised, perhaps, the greater wonder in her, that God should forbid a thing, which he had made so eminent for its Beauty. Hereupon she yielded, and (as it follows) *took of the Fruit thereof and did eat.*

And gave unto her Husband with her.] Who returned to her, it is likely, as she was eating the Fruit; and was soon persuaded to bear her company; for it immediately follows, *and he did eat.*

It is a question whether he debated the Matter with her, till he was satisfied with the Arguments that moved her to eat; or, his great Affection to her drew him in, to do as she did: Without any other Consideration, perhaps, than this; That he chose rather to die, than out-live one, whom he loved most passionately. To this last, the Apostle's words seem to incline, *1 Tim. II. 14. Adam was not deceived:* Though they do not necessarily signifie, it must be
con-

confessed, That he was not seduced by the Tempter's Arguments ; but only that *Eve* was first seduced, and then help'd to seduce him. So that he might be wrought upon, both by those Arguments, and by his Affection also to his Wife : But could have been deceived by neither, had he not been first guilty of a great ἀνεργία and ἡμετέλεια, (as *St. Chrysostom* calls it) heedlessness and non-attention, arising from sloth and negligence. The Reflection which *Gregor. Nazianzen* makes upon her gazing upon the beautiful Fruit, is this ; Φθονῶν, τοῖς ὀφθαλμοῖς αἰς ἡμᾶς αὐτοὺς βλεπῶν, &c. *Orat. XLVII. p. 700. D.*

Ver. 7. *And the Eyes of them both were opened.*] Not in the Sense the Serpent promised, but a very much different : For they soon saw their Folly, and made sad Reflections upon what they had done.

And they knew (or felt) that they were naked.] A cold shivering seized on them ; and they perceived also that they were stript of their intellectual Ornaments, (as *Athanasius* expounds it, *contra Gentes, p. 4.*) and blush'd also at their Bodily Nakedness, of which they were not before at all ashamed.

And they sewed Fig-leaves together.] Or, twisted the young Twigs of the Fig-tree, with the Leaves on them : Which are very broad in the *Eastern* Countries. *Pliny* reckons this among the Trees that have the largest Leaves, *L. XVI. cap. 24* and *cap. 26.* where he saith, it hath *folium maximum, umbrosissimumque*, the greatest and most shady Leaf of all other.

And made themselves Aprons.] A covering, which they girt about them.

Ver. 8. *And they heard the Voice of the LORD walking in the Garden.*] The Sound of the Majestick Presence, or the Glory of the LORD, approaching

nearer and nearer unto the place where they were. For the *walking* may be referred to *Voice*, as well as to the LORD: Signifying that the *Sound*, as I said (for so *Voice* is often used in Scripture) of the *Divine Majesty's* approach, came still nearer, and made a louder Noise, to terrifie them. For thus the word *walk* is applied to the *Voice*, (i. e. Sound) of the *Trumpet* at the giving of the Law, when *Moses* says of it, (*Exod. XIX. 19.*) *פָּנִים יָמָּן* it walked or increased, and grew stronger.

Just so, I conceive, the Sound which the Motion of the *SCHECHINAH* made, did at this time. And that,

In the cool of the Day.] When the Wind began to rise, (so it is in the Hebrew, *in the wind of the Day*.) that is, towards the Evening, as most understand it: For then there was wont to be a gentle breath of Wind; as *Aristotle* observes of his Country, *ὁ ἀπὸ τοῦ ἀνατολῆς ἁπλῶς πνεῦμα*, the West Wind was wont to blow towards the close of the Day. Which being a soft and gentle Gale, the Sound they heard was the more astonishing, which seemed to threaten a dreadful Storm.

Onkelos thus paraphrases the first words, *they heard the Voice of the WORD of the LORD*: That is, of the Son of God; who appeared in *very glorious Clouds*; or, rather, *in flaming Fire*, of such an amazing Brightness, that they were not able to endure the sight of it. For so it follows:

Adam and his Wife hid themselves from the presence of the LORD God, &c.] It's plain by this there was the appearance of an extraordinary Presence: Which affrighted them, and made them run among the Trees of the Garden, i. e. into the Thickets, or the closest places they could find there. I

I cannot but think the *SCHECHINAH*, or *Divine Majesty*, appeared quite otherwise than formerly: That is, not in so mild a Lustre as when they were first acquainted with him; but in a more terrible burning Light, as if it would consume them. For so we read in after-times, that the same LORD who appeared unto *Moses* in a *flame of Fire* out of the midst of a Bush, (*Ex. III. 2.*) came down in a more dreadful manner, at the giving of the Law, from Mount *Sinai*. When the Mountain was altogether on a *smoak*, (*Exod. XIX. 18.*) because the LORD descended upon it in Fire: And that Fire so great, that it flamed unto the midst of Heaven, (*Deut. IV. 11.*) with darkness, clouds and thick darkness.

Ver. 9. And the LORD God called unto Adam.] As he did to *Moses* out of the Bush, *Exod. III. 4.* and to *Israel* out of the midst of the Fire, *Deut. IV. 12.*

And said unto him.] With a Majestick Voice, against which he could not stop his Ears.

Where art thou?] Why dost thou run into Coverts, like the wild Beasts? Such Questions do not argue Ignorance in him that asks them; but are intended to awaken the Guilty to a confession of their Crimes. As appears from *IV. 10.* Where is *Abel thy Brother*? Of whom *Cain* stubbornly refusing to give an account, the LORD said immediately, (to show he needed not to be informed,) the Voice of thy Brother's Blood crieth unto me, from the Ground.

Ver. 10. And he said, I heard thy Voice, and I was afraid, because I was naked, &c.] The very Sound of the approach of thy Presence, so affrighted me, because I found I had lost my Innocency, that I hid my self from thee. This was a foolish and vain attempt; but

but as Guilt makes Men fearful, so that bereaves them of all Consideration.

Ver. 11. *And he said, Who told thee that thou wast naked?*] Divested of those noble Endowments, which I bestowed on thee.

Hast thou eaten, &c.] Transgressed my Commandment?

Ver. 12. *And the Man said, The Woman whom thou gavest, &c.*] I confess my Guilt; into which I was drawn by her, whom thou gavest me for an help. Thus we are apt to excuse and palliate our Faults; by laying that Load upon others, with which we ought to charge our selves.

Ver. 13. *And the LORD God said unto the Woman, &c.*] What moved thee to violate my Command?

And she said, The Serpent beguiled me.] My Weakness was deceived, by the Cunning of the Devil. Thus she also threw the blame upon another. But God, no doubt, convinced them both, of the greatness of their Guilt, and the miserable Condition into which they were fallen by their Transgression; before he ended this Discourse with them. Which shows the Infinite Mercy of the Creator of all, who would not abandon them; but sought after them, to save them, when they had lost themselves.

Ver. 14. *And the LORD said unto the Serpent, Thou art cursed, &c.*] It is observed by *Tertullian*, That though God inflicted Punishments on *Adam* and *Eve*, yet he did not curse them, as he did the Serpent, as *restitutionis candidator*, they standing fair for a Restitution to his Favour, *L. II. adv. Marcion. c. 25.* And I may add, God did not begin with them; but first Sentences the Serpent, before he proceeds to Judgment upon

upon them: Which denotes that he (the old Serpent) was the great Offender, being the first Mover to Sin; which made his Crime more grievous than theirs.

Now, to be *curfed*, is to be deprived of what was before enjoyed, and doomed to a miserable wretched Condition of life: The particulars of which follow. The only difficulty is, Why the *Serpent* (literally so called) should be curfed, as it manifestly is, (though the Devil also, I shall show is intended) being but an Instrument which the Evil Spirit used; and had neither Will to Sin, nor yet Understanding or Knowledge of what the Devil did? It is commonly answered, That this is no more than the Curse which God inflicted upon the Earth, (which was not capable of Sinning) for *Adam's* sake, *verse 17*. But still the Reason of that Curse is enquired; which is evident enough: Man himself being punished by the Curse upon the Earth: Which did not yield its Fruit so plentifully and so easily, as it had done before his Transgression. And the reason of this Curse upon the *Serpent*, may be the better discerned by another Instance which we find *Exod. XXI. 28*. where an Ox which gored a Man or a Woman, that they died, is ordered to be stoned, and his *Flesh* not to be eaten. This sure was to show the great value God set upon Man's Life: Which he secured also by this Punishment; which moved all Owners to look well to their Beasts that might indanger it. Even so was the *Serpent* condemned, in Mercy to *Adam* and his Wife, (whom, it is manifest by what follows, God intended to restore into his Favour,) that they might be ever mindful of the foulness of their Guilt, and excited to Repentance; by seeing a noble Creature, (who was.

A COMMENTARY

was but the Instrument of it,) so extremely debased into a most vile Condition.

Upon thy Belly shalt thou go.] This shows the Serpent was a more noble Creature before this Fact: But changed after it, from a flying Seraph (as the word is *Numb. XXI. 6.*) into a foul creeping Serpent; not moving aloft in the Air, but crawling upon the Earth and licking the Dust. So it follows.

And Dust shalt thou eat, all the days of thy life.] There is no viler Food than this: Which doth not signify the Serpent should feed upon nothing else: But that creeping on the Ground it cannot but lick up much Dust together with its Food, whatsoever that be.

All this is literally the Curse of the Serpent: But as the Devil lay hidden under the Covert of the Serpent, though he be not named; so his Curse is intended in this Curse of the Serpent, though it be not separately mentioned. As appears by the following Verse, which hath a peculiar respect to the Devil, under the Name of the Serpent. And the Devil's Curse in general was this; to be thrust down further than before, from his ancient heavenly Habitation; and condemned to live in the lower smoaky Region of the Air: Where he hath lost all relish of Celestial Enjoyments, and pleases himself only in his vile endeavours to make Mankind as wicked as himself.

Ver. 15. I will put enmity between thee and the Woman, and between thy Seed and her Seed.] An irreconcilable Feud, throughout all Generations. Which is true of the Serpent, literally understood, between whom and Mankind there is such an Antipathy, that it discovers it self both in the *natural* and *sensitive* Faculties

Faculties of them both : Their Humours being Poison to each other ; and Man being astonished at the sight of a Serpent more than any other Creature ; and the Serpent in like manner at the sight of a Man, especially (if Naturalists say true) of a *naked* Man. Thus Mr. Mede, *Discourse* XXXIX. p. 295. But this is far more true and certain of the *Spiritual Serpent*, the Devil, and his Angels, (who joyned with him in his Apostasie,) and the Woman and her Seed, in whom these words are more literally fulfilled. For *Maimonides* justly admires, that the Seed of the *Woman* should be only mention'd, and not of *Adam*, (without whom *she* could have no Seed ; which therefore must be *his* Seed,) and that it should be said of *her* Seed, not of *his*, that it bruised the Serpent's Head. More *Nevochim*, P. II. cap. 30. *This*, saith he, is one of the *Passages in Scripture which is most wonderful, and not to be understood, according to the Letter ; but contains great Wisdom in it.* In which Words he wrote more Truth than he was aware ; but was not able to unfold this hidden Wisdom, as we Christians, blessed be God, are able to do. For this *Seed* here spoken of is Christ, as both the *Targums* (that ascribed to *Jonathan*, and that called the *Hierusalem*) expound it ; and as we are taught to understand it, by God's Words to *Abraham*, when he renewed this Promise : *In thy Seed* (that is Christ, saith the Apostle) *shall all Nations be blessed*, Gen. XXII. 18. Gal. III. 8, 16 : For he vanquished the Devil, who had now vanquished Mankind. So it here follows.

It shall bruise thy Head.] i. e. That *SEED* of the Woman shall dispoil thee of thy Power, (meaning the Devil,) and abolish thy Tyranny. For in the Head of the Serpent (to which there is here an allusion)

fron) lies his strength: As *Epaminondas* represented to the *Thebans*, when he exhorted them to set upon a Band of *Lacedæmonians*, by showing them the Head of a vast Snake, which he had crushed, (τὸ κεφάλαιον τῆς ὄφιος σμυρταίται,) saying, *Look ye, the Body can do no hurt, now the Head is gone*: Meaning, That if they routed the *Lacedæmonians*, the rest of the Confederates would signifie nothing. *Polyan. L. II. Strateg.* And therefore Mr. *Mede* hath rightly interpreted the *Serpent's Head*, to signifie the *Devil's Sovereignty*, (*Discourse XXV. p. 143. and XXXIX. p. 298.*) and that *Sovereignty*, is the Power of Death: Which Headship of the Devil, the *Seed of the Woman* (that is *Christ the Lord*) hath broken in pieces, and at last will utterly destroy, *1 Cor. XV. 25, 26.*

There is a notable Example of this Enmity, in the struggle between Christ and the Devil for Empire, in *Rev. XII. 7, 8.* where Christ destroyed the Sovereignty of the Serpent in the *Roman Empire* so effectually; that there was no more place found, for the *Dragon and his Angels, in Heaven*; i. e. The Devil utterly lost his Sovereignty in that State; as Mr. *Mede* interprets it.

And thou shalt bruise his Heel.] This Victory over the Devil was not to be gotten without Blood: For the Devil did all that he was able to destroy this *Seed*. But that was impossible to be done; he could only assault his lower part, (called here the *Heel*,) viz. His Body or Flesh: Which, by his Instruments, he persecuted, despitefully used, and at last crucified. By which very means (so admirable was the Wisdom and Goodness of God) the *Seed of the Woman* conquered the Devil, as the Apostle shows, *Heb. II. 14, 15.* For it must be here noted, That Christ was pro-

properly and literally the *Seed of the Woman*, and not at all of the Man: Being born, without him, of a pure Virgin. The tender Mercy of God also must here be acknowledged; which gave our first Parents hope of a recovery, as soon as they were fallen: By making them this most gracious Promise. Which, though here something obscurely delivered, grew clearer and clearer, in every Age, till Christ came.

It cannot be denied likewise, but that by *Seed*, may be understood (*collectively*) all the Faithful, who by the Power of their Lord, vanquish all the Power of their Spiritual Enemy. (See *Luke X. 19.*) Yet so, that we must confess, there was *one Eminent Seed* here Primarily intended, by whom they overcome. Unto whom another *Seed* is not here opposed in this last part of the *Verse*, (as in the former part,) but the Serpent himself: Which points at a single Combat (as I may call it) between this promised *Seed* and the Devil. But if we will take in the other Sense also, understanding by *Seed*, Christ with all his Members, then the *bruising their Heel* signifies, (as Mr. Mede expounds it,) the Devil's deceit and guile in assaulting us unawares: As they do who *come behind* others, when they do not observe them, and catch hold of their Heel. For that this is an Emblem of guile and deceitful dealing, appears from the Story of *Esau* and *Jacob*; the latter of which had his Name from catching his Brother by the Heel at his Birth, which *Esau* took for an indication of his *beguiling him*, as he did two times. See *Discourse XXXVII. p. 184.*

It is fit, I think, here to note further, (what the learned Mr. *Alix* hath observed,) That God in this Promise did a particular Kindness to our Father

Adam. Who having been seduced by his Wife to eat the forbidden Fruit, it might have occasioned a Breach between them; had not God taken Care to prevent it, by making this gracious Promise of a Redeemer, to depend upon his Union with his Wife: From whom, he assures them, one should descend, that should repair their Losses.

The time likewise when this Promise was made is remarkable: Which was, before God had rejected *Cain* and preferred *Seth* to him; and long before any restriction made to *Noah's* Family, or *Sem's*, (who derived from him,) that all the World might look upon the *MESSIAH* as a common Benefit to all the Sons of *Adam*.

Ver. 16. *Unto the Woman he said.*] Next to the Serpent, *the Woman* receives her Sentence, (as Mr. Mede well notes,) because she was more in the fault than *Adam*: Being guilty, as his words are (*Discourse XXXVIII. p. 287.*) both of her own personal Sin, and of her Husband's also. Whence it is, that he, who had only sinned himself, and not caused others to sin, had his Judgment last of all. This should be a little more considered than it is, by all those, who not only do Evil themselves, but draw others into the same Guilt.

I will greatly multiply thy sorrow and conception.] *i. e.* Thy Sorrow in thy Conception: Which includes all the time of Womens going with Child; when they frequently nauseate all their Food; or have troublesome Longings; and endure many other things which are very grievous to them; especially when they are in danger to miscarry of their Burden.

Let sorrow shalt thou bring forth Children.] Brute Creaturrs are observed to bring forth their Young, with far less pain, and difficulty, and danger, than Women commonly have in their Labour. Who, after they are delivered of their Children, are still in danger, by many accidents: Especially when that stays behind which should follow the Birth, (as it sometimes doth from various Causes, noted by *Bartholinus*, in his *Hist. Anatom. & Medic. Cent. V. Hist. XXXII. n. 3.*) which occasions sore Torments, and puts their Lives in the greatest hazard.

And thy desire shall be to thy Husband.] That is, it shall be subject to him; as the *Vulgar Latin* and *Aben Ezra* expound this Phrase: Which is so used, IV. 7.

And he shall rule over thee.] Have Power to controll thy Desire. This looks like putting her more under the Will of her Husband, than was intended in her first formation: Because she had not given a due regard to him; but eaten the forbidden Fruit, without staying to consult him and ask his Advice.

Ver. 17. *And unto Adam he said, Because thou hast hearkned to the Voice of thy Wife, &c.*] Been so weak, as to mind her more than me.

Cursed shall the Ground be.] It shall not bring forth so plentifully, nor so easily as it did.

For thy sake.] Because of thy Sin; which shall be punished partly by its barrenness.

In sorrow shalt thou eat of it.] It shall cost thee a great deal of Labour and Toil, before thou reapest the Fruits of it.

All the days of thy life.] Every part of the Year, shall bring along with it new wearisom Labours.

Ver.

Ver. 18. *Thorns and Thistles, &c.*] It shall cost thee abundance of Pains to root up the Thorns, Thistles, and unprofitable Weeds; which shall come up in stead of better Plants.

And thou shalt eat the Herb of the Field.] Be content with such things as the common Field produces; instead of the delicious Fruits of *Paradise*. Here the *Rabbins* cry out *Mensura pro mensura*, behold the Justice of God, who served Man in his kind.* He was not satisfied with the choice Fruits of the Garden in which God put him; and therefore he took them from him, and sent him to eat the ordinary Food of Beasts; and that not without hard Labour. *Maimon. More Nevoch. P. I. cap. 2.*

Ver. 19. *In the sweat of thy Face, &c.*] Some conclude from hence, that the Earth brought forth, before the Fall, without any Pains to cultivate it. And indeed there needed none; all things being produced at the first, by the Divine Power, in full Perfection. But what Labour would have been necessary in time, if Man had continued Innocent, we do not know: Only these words signify, that less Toil would have served than Men must now take for their sustenance.

Some of the *Jews* reckon up *Nine* Punishments besides Death, which God inflicted upon *Adam*; and as many upon *Eve*. See *Pirke Eliezer, Cap. XIV.* and *Vorstius* upon him.

Till thou return to the Ground.] *i. e.* Till thou diest, and mouldrest into Dust.

For out of it thou wast taken.] From whence thou wast taken, as it is explained, *verse 23.* which shows the Particle *ki* is not always to be translated *for*; but sometime *whence*, or *whom*, as *IV. 25. God hath given*

given me another Seed instead of Abel, *בן־אדום* whom Cain slew.

The rest of this *Verse* needs no Explication.

* Ver. 20. *Called her Name Eve.*] Some think she was called *Iffcha* before, and now he changed her Name into *Eve*: In belief that God would make her the Mother of all Mankind; and of the promised Seed particularly; by whom (as *D. Chytraus* adds) he hoped to be raised from the Dead, to immortal Life.

Mother of all living.] Of all Men that should live hereafter, or of him that should give Life to Mankind. So *Havah* may be interpreted, *viva* or *vivificatrix*: Because she was the Mother of all Mankind, or because Mankind, now sentenced to death, were by her Seed, to be made alive.

Ver. 21. *Unto Adam and his Wife, did the LORD God make coats of skins, &c.*] The first Cloaths of Mankind were of the *Leaves of Trees*, which they made themselves; being ready at hand, woven by Divine Art. The next were of the *Skins of Beasts*; which were much warmer, and better able to defend them from the injury of Cold and Weather: And these were made by God's Direction. Who having made a most gracious Covenant with our first Parents, (*verse 15.*) it seems not unreasonable to suppose, that he also signified to them, they should, for the confirmation of it, offer to him Sacrifices: By the Blood of which, Covenants were ratified in after-times, from this Example. For it is not likely, that the Beasts, of whose Skins these Coats were made, died of themselves; or, that they were killed merely for this use, or for their Food. And therefore what is so probable, as that, by God's Order, they
were

were slain for a Sacrifice to him, (the better to represent to them their Guilt, and that the promised Seed should vanquish the Devil, and redeem them, by shedding his Blood,) and that of the Skins of those Beasts God directed Coats to be made, to cloath them? But whether, by dressing them and making Leather of them; or, only by drying them, and letting the Hair still continue on them, we cannot tell. Certain it is, that this was a very ancient sort of Cloathing; as we learn not only from Profane Authors, but from the Sacred: Particularly, *Heb. XI. 37.* The *Jewish* Doctors have carried this Matter so far, as to say, That *Adam* being a Priest, these were his Priestly Garments. The Skin indeed of the Burnt-Offering under the Law, is given to the Priest, *Lev. VII. 8.* but not to make him Cloaths: And *Eve*, if this were true, must have been a Priest also; for she had a Coat made of Skins, no less than *Adam*. Who, they fanſie, left this Coat to his Posterity; so that *Noah*, *Abraham*, and all the rest of the *Patriarchs* (as *Abel* they say did) sacrificed in the very same Coat; till *Aaron* was made High-Priest, and had special Garments appointed him by God. Among which, one being called by this very Name of כִּרְמֶה (*Exod. XXVIII.*) it gave ground to this idle Conceit.

Ver. 22. *Behold the Man is become, &c.*] *Man*, in this place, includes *Woman*: And these words are generally thought to be spoken *Sarcastically*; to reprove their great Folly, in thinking to increase their Knowledge, whether God would or no.

Like one of us.] These words plainly insinuate a Plurality of Persons in the Godhead; and all other Explications of them, seem to us forced and unnatural:

tural : That of Mr. Calvin's being as disagreeable to the Hebrew Phrase, as that of Socinus to the Excellency of the Divine Nature. This, I think, is well proved by Theodorick Hackspan, *Disput. IV. De Locut. Sacris*, n. 15, &c.

And now, *lest he put forth his Hand, &c.*] This seems an abrupt kind of Speech ; something being kept back : As, let us turn him out, (or some such-like words,) *lest he take also of the Tree of Life, and live for ever.* Which many of the ancient Fathers look upon as a merciful Dispensation ; that Man might not be perpetuated in a State of Sin. So *Irenæus*, L. III. cap. 37. and *Greg. Nazianz. Orat. XXXVIII. p. 619.* God thus ordered, "ὅτι μὴ ἀθάνατον ἦ τὸ ἁγ-
γον, καὶ ζῆναι φιλανθρωπία ἢ τιμωρία, &c. That Sin might not be Immortal ; and the Punishment might be a Kindness. Which he repeats, *Orat. XLII. p. 681.* So *Epiphanius* also, *Hæres. XXXVII. n. 1.* When Man had spoiled himself, God unmade him, that he might make him better. And *Methodius* in him. *Hæres. XLIV. n. 24, 25, &c. and 29.* where he proceeds so far as to say, That Death was not sent upon Man, ἐν τῷ ἁ-
γῶντι, out of any evil Design to him, but as a Mercy.

Ver. 23. *Therefore God sent him forth, &c.*] Or, cast him out ; and that with reproach and disgrace ; as *Aben Ezra* observes the Hebrew word, in this form, to signifie. And so cast him out, that he should not return again.

To till the Ground, from whence he was taken.] This confirms what I said upon the Second Chapter, ver. 8. That Adam was made in another place, and thence brought into Paradise : From whence being now expelled, he was sent back to the place, where he

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was

was first formed; there to labour in all the Toils of Husbandry. Though it must be confessed, these words may signifie no more, than those *Verse* 19. of this *Chapter*, That he had his Original from the Earth: By the tilling of which he was put in mind of his return thither.

Ver. 24. *So he drove out the Man.*] (With his Wife,) or, as *Aben Ezra* translates it, *After he had driven him out, he placed, &c.* This word *וּ* is that which the *Hebrews* properly use in Divorces: And therefore denotes, they think, that the Lord put him away from his Presence, as a Man did his Wife, to whom he gave a Bill of Divorce: Or, as a Prince banishes a Subject that hath rebelled against him, whom he sends into Exile out of his own Country.

And he placed at the East of the Garden.] This shows the Entrance into *Paradise*, was from the *East*: At which Entrance *Adam* being cast out, it is likely he afterward inhabited some of the *Eastern* Countries. *Eutychius*, Patriarch of *Alexandria*, saith a Mountain in *India*; which the *Mahometans* commonly call *Sarandib*, as Mr. *Selden* observes, *L. I. De Synedr. Cap. II. p. 452, &c.* But *Aben Ezra's* Conjecture seems more reasonable, That he dwelt in some Country, not far from *Paradise*.

Cherubims.] Some of the heavenly Ministers, that waited upon the Divine Majesty: Who were called by this Name in *Moses* his time, when he wrote this History in the Wilderness, after the giving of the Law. For the *Glory of the LORD*, I take it, here appeared, at the expulsion of *Adam* and *Eve*, in a most dreadful manner; to deter them from attempting to come near this Place again; for fear of being consumed.

And

And a flaming Sword.] Or, *flame of a Sword.* Concerning which *Maimonides* thus discourses, P. I. *More Nevoch. cap. 4.* Our wise Men understand by *labat* (*flame*) an Angel: According to that of the *Psalmist*, *He maketh his Angels Spirits: His Ministers (lobet) a flaming Fire*, Psalm CIV. 4. That is, one of the *Seraphims*, or a flaming Angel, in the form of a flying fiery *Saraph*, (or *Serpent*,) whose Body moving in the Air, resembled the vibrations of a Sword, was appointed, with the *Cherubims*, to guard the Entrance of the Garden. For the *Cherubims and Seraphims*, are frequently mentioned in Scripture, as Attendants upon the *SCHECHINAH*, or *Divine Majesty*: Which appeared here in great Glory, at the Passage into the Garden of *Eden*; as it did in after-times at the Door of the Tabernacle of the Congregation of *Israel*, to their great astonishment.

Which turned every way.] Angels, says *Maimonides*, in the fore-named place, can turn themselves into all forms and Shapes: Some of which strike greater Terror into those that behold them, than others do. But I take this expression, not to signify mutation of Shapes, but the motion of the Angel: Which was so very swift and glittering, that devouring Flames seemed to come streaming out on every side.

To keep the way of the Tree of Life.] To secure the Passage into the Garden of *Eden*, where this Tree was; that none should dare to attempt a re-entrance. But *Adam* was so far from thinking of this; that, if the *Eastern Traditions* were to be credited, I should add, He plunged himself into the deepest Sorrow for a long time; bewailing his Sin, begging Pardon, &c. till God dispatcht an Angel to Comfort him, and further assure him of his Favour. Which being but

probable Conjectures, I say no more of such Matters. Nor can I assert with any degree of Confidence, what our great Primate of *Ireland* says in his *Annals*, That it seems to have been the *tenth* Day of the World's Age, when *Adam* was cast out of *Paradise*: In Memory of which Calamity, the Solemn Day of Expiation, and the great Fast, was instituted in after-times, wherein all were to afflict their Souls, *Lev. XVI. 29.* This indeed is the Doctrine of the *Jews*, who say, *The great Day of Expiation* (which was on the *tenth* of *September*) was appointed and sanctified from the Creation of the World: But there is no other Authority for it.

It will be more useful, I think, to observe what Footsteps there are of these things remaining in the *Gentile* World. I will mention but two. One of which is noted by *Eusebius*, who shows (*L. XII. Præpar. Evang. cap. 11.*) that *Plato* in his *Symposium* hath preserved the Memory of *Paradise*: His *ἄνθος τοῦ Θεοῦ*, *Garden of Jupiter*, being the same with this *Garden of God*, in which Man was at first placed. The other by *St. Austin*, who says *Therocydes*, the Scholar of *Pythagoras*, called the Beginner of Evil, *Ὁφθαλμός*: That is, a *Dæmon* in the shape of a Serpent. So *Heideggerus* observes out of him, *Exercit. IV. De Adamo & Eva, n. 82.*

CHAP. IV.

Ver. 1. **A**ND Adam knew Eve his Wife, &c.] After they were thrown out of Paradise; not before, (whatsoever some of the Jewish Doctors fan-
sied to the contrary;) nay, as some will have it, after they had spent some time in Acts of Repentance, which is not an improbable Opinion.

I have gotten a Man from the LORD.] i. e. The promised *Messiah*; which she imagined would have been her first-born. For the words of the Promise, (III. 15.) might as well be expounded of the first Seed the Woman had, as of any of his Posterity.

Ver. 2. *She bare his Brother Abel.*] But gives no reason of his Name, which signifies *Vanity*; as she did of Cain's, which signifies *Acquisition*, or *Possession*. Nor is it said who gave this Second Son the Name of *Abel*: But it seems they made no account of him, in comparison with the First-born. *Quod non posuerunt in eo spem factæ promissionis de Semine, ut in Cain*, (as *Joh. Forsterus* judiciously speaks, in his *Lexicon*, on the word *Hevel*,) because they did not place in him their hope of the promised Seed, as they did in Cain.

And Abel was a keeper of Sheep, &c.] The younger Son was a *Shepherd*; and the elder an *Husbandman* and *Planter*. For this last seems to have been Adam's chief Employment, both before and after his Fall, (Gen. II. 15. III. 23.) and therefore, either chosen by Cain in imitation of his Father, or put upon him by his direction, as the more noble of the two.

Whence

Whence the *Eastern* People gave him the Name of *Abdalcariths*; which some mistook for another Son of *Adam*: But in truth was another Name of *Cain*, signifying *a tiller of the Field*, as Mr. *Selden* shows, *L. V. De Jure N. & G. cap. 8.*

The Patriarchs indeed after the Flood, at least in *Abraham's* Family, chose to feed Cattle: But that was because it was less Laborious, and more suitable to that unsettled Condition wherein they lived for many Years, removing like the ancient *Nomades*, from one Country to another.

Ver. 3. *In process of time.*] In the *Hebrew*, the words are, *in the end of Days*: That is, in the conclusion of the Year; or, after Harvest. So *Days* signify in many other places, particularly, *Judg. XI. 4.* where, *after Days*, is *after a Year*. This was a very seasonable time to make their grateful acknowledgments to God; who had given them a fruitful Year, and blessed them with increase. Accordingly God ordained in future times, that the *Israelites* should keep a solemn Feast, in the Year's end, to thank him for the ingathering of their Fruits, *Exod. XXIII. 16. XXXIV. 22.* But in what Year of the World it was that *Cain* and *Abel* brought these Sacrifices, we have no means to know. It was, no doubt, when they were grown Men; and perhaps had more Brothers and Sisters besides themselves. See Verse 17.

Cain brought of the Fruit of the Ground, an offering unto the LORD.] These were the most ancient Sacrifices among the *Gentiles*, both *Greek* and *Romans*, as their Authors tell us; and therefore it is most likely that *Adam* began with these Oblations, of *Herbs*, *Flowers*, *Frankincense*, *Meal*, &c. in which *Cain* followed him; being of the same Profession, and provided

vided with store of such things. Now as there were some *solemn Times* of making their devout Acknowledgments to God: So, I doubt not, there were some *set Places*, where they met for that purpose. For the word in *Hebrew* for *brought*, is never used about *Domestick* or *Private Sacrifices*; but always about those *Publick Sacrifices*, which were brought to the Door of the Tabernacle of the Congregation, to be offered by the Priest. As *Lev. IV. 4. He shall bring the Bullock to the door, &c.* Which occurs all along, especially in the *ninth Chapter* of that Book.

And therefore, I suppose, they brought these Sacrifices here mentioned, to some fixed Place; looking towards the *SCHECHINAH*, or *Glorious Presence of God*, at the Entrance of the Garden of *Eden*, from which *Adam* had been expelled. For there being, no doubt, some settled Place, where they performed Sacred Offices; it is most reasonable to think it had respect to the *SCHECHINAH*, or *Divine Majesty*. Wheresoever that appeared, there they appeared (as the Scripture speaks) *before God*: Because there he manifested his special Presence, which moved them to go thither to Worship him, to give him Thanks, or to *enquire of him*, as we read *Rebekkah* did, *XXV. 22.*

What kind of Sacrifices these were, is a Question among learned Men. The *Talmudists* are of Opinion they were *whole Burnt-Offerings*, and that there were no other before the Law was given, (which I shall not now examine,) nor would the *Jews*, after the giving of the Law, permit the *Gentiles* to offer any other at their Temple.

It is their Opinion also, That *Cain* and *Abel* brought these Sacrifices to *Adam*, to be offered by him. For which

which I see no convincing Reason: But, rather, they themselves seem to have offered them. And then this place effectually confutes their Opinion, who say the *First-born*, were separated to the Office of Priesthood: For by these words it is plain, the youngest sacrificed, as well as the eldest. And so they did in following Ages; when we find *Jacob* performing the Office of a Priest, *Gen.* XXVIII. 18. XLVI. 1. Which proves their Opinion rather to be true; who say, That every Man anciently had the Power, in his own Family, to do the Office of a Priest, as *Job* did, I. 5. But when Families combined together, under one Head, Prince, or Governor, he had the sole Right of Sacrificing devolved to him, as their common Father. Thus *Melchizedeck* was both *King of Salem*, and *Priest* of the most High God. All which was taken away by the Law of *Moses*, which permitted none to officiate among the *Israelites*, but the Family of *Aaron*; and no Sacrifices to be offered, but at the Tabernacle of the Congregation, *Lev.* XVII. 3, 4, 5.

It is a much harder Question, How they came to sacrifice at all; either *Meal* or *Beasts*: Since we read of no Command from God requiring them to bring him such Oblations: Which hath led some to conclude, That Men did this out of a grateful Inclination, to return him some of his own Blessings; though they had no Directions from him about it. But if this were true, how came *Abel* to believe that his Sacrifice of a Beast, would be so acceptable to God, as the Apostle says it was *by Faith*, *Heb.* XI. 4. That *Faith* had something else to warrant it, than barely his own Reason. *Adam*, in all likelihood, had received some order concerning it; and began to sacrifice

Sacrifice (as I noted before, III. 21.) by direction from the *SCHECHINAH* or *Divine Majesty*: From whence a Voice spake to him upon several occasions, II. 16, 17. III. 8, 9, &c. This Order indeed is not recorded, no more than many other things which *Moses* in this short History omitted, (as *Enoch's* Prophecy, *Noah's* Preaching, the *peopling of the World*, &c. See *Verse* 15.) but it doth not seem probable that *Adam* would have presumed to invent a way of Worship, by killing Beasts, and burning their Fat: Especially since one cannot perceive any inclination to it in Nature. And therefore *Eusebius* very judiciously resolves, in my opinion, that this way of Worship was not taken up by chance, or by a Humane motion, καὶ θεῶν δ' ὁμιλίαν λαβέσθαι μῦθον, but suggested to them by a Divine Intimation, L. I. *Demonstr. Evang. Cap.* 10. Of which *Plato* one would think had some Notion, when he forbids his *Law-maker* (in his *Epinomis*) to make any alteration in the Rites of Sacrificing, because, ὁ δυνάτων εἶδέναι τῇ ἀνθρώπῳ τῶν τοῦτων οὐκ ἔστι, it is not possible for our mortal Nature to know any thing about such matters.

Ver. 4. *And Abel he also brought of the Firstling of his Flock, &c.*] Many have fancied from hence, that *Cain's* Guilt lay in this, that he did not bring the *first of his Fruit*, as he ought to have done, and as the Heathens ever did, or were bound to do by their Pontifical Laws, (as *Mr. Selden* observes, Chap. I. of his *Hist. of Tythes*) in their *Præmessum*, i. e. the First-fruits of their Corn, or their *Calpar*, which was the richest of their Wine. For it is only said, he brought of the *Fruit of his Ground*, when *Abel* brought of the *firstlings of his Flock*. And *Moses* also adding,

N

that

that *Abel* brought of the *Fat* thereof, that is, the very best; they think *Cain's* fault was, that he brought not the fullest Ears of Corn, (which he kept for himself) but the lankest, or brought them with a niggardly Hand, or a grudging Mind. Thus *Palladius* in the Life of *St. Chrysostom* says, *He was the first that tasted the First-fruits, and kept the best things for his own Belly.* Τῶν ἀπ' ἑαυτοῦ ἀπεχόμενος πρῶτον, τῇ ἑαυτοῦ λαμβάνειν τὰ πρῶτα φυλάξει, p. 108. But there is no certainty of this; and the Apostle to the *Hebrews* hath directed us to a better account, XI. 4. *Abel* offered with a pious Mind; *Cain* without a due Sense of God, and sincere Affection to him. He offered the Fruit of his Ground; but did not devote himself to God. Therefore it follows,

The LORD had respect unto Abel and his Offering.] He graciously accepted them: and his Offering was accepted, because he himself was accepted. It is a Metaphor from those who when a Present is made to them, look kindly upon the Person that brings it, if they like him and his Present; or turn away their Face, if they disdain them.

How God testified his acceptance of *Abel's* Sacrifice, is the only difficulty: Which the Jews say was by Fire coming from Heaven (or rather, I think, by a Stream of Light, or a Flame from the *SCHECHINAH*, or glorious presence of God, to whom it was offered) which burnt up his Sacrifice. Thus *Theodotion* of old translated these Words, Ἀπέβλεψεν ἐπὶ τοῖς θυσίαις Ἀβὲλ, καὶ ἀνέτηκεν, *He looked upon Abel's Sacrifices, and set them on Fire.* Which *St. Hierom*, and other ancient Writers approve. The Footsteps of which we meet withal in *Gen. XV. 17.* and

and examples of it very many, in future times : When *Moses* offered the first great burnt-offering according to the Law, *Lev. IX. 24.* When *Gideon* offer'd upon the Rock, *Judg. VI. 21.* And *David* stayed the Plague, *1 Chron. XXI. 26.* and *Solomon* consecrated the Temple, *2 Chron. VII. 13.* and when *Elijah* contended with the *Baalites*, *1 King XVIII. 38, &c.* Whence the *Israelites* wishing all prosperity to their King, pray that God would accept (in the Hebrew, *turn into Ashes*) his burnt sacrifice, *Psal. XX. 4.* And we find some reliques of this among the Heathen. For when the *Greeks* went on Shipboard to the *Trojan War*, *Homer* represents *Jupiter* promising them good success in this manner, *Iliad. 2. v. 354.*

Ἀστὲρ ὅσων ἐκ δεξιῆς ἐπαύρουσιν αὐτοὺς καὶ αἶψαν.

by lightning on the Right-hand of them (as it may be translated) or shining graciously upon them, (as the ancient Scholiast expounds it) and making favourable Tokens appear to them. In like manner he gave the same encouragement to the *Trojans*, when they were going to set upon the *Greeks*, *Iliad. X. v. 236, 37.*

Ζεὺς δ' ὅσιν Κρονίδης ἐκ δεξιῆς αὐτοὺς καὶ αἶψαν,
Ἀστὲρ αὖτις —————

Jupiter giving them good signs, lightned upon them. And thunder sometimes accompanying these Flashes of Lightning (as it did on Mount *Sinai*) *Virgil* makes him to have established Covenants in that manner, *Æneid. XII. v. 200.* Where after *Æneas* had cal-

A COMMENTARY

led the *Sun* to witness, &c. *Latinus* lifts up his Eyes and Right-hand to Heaven, saying,

Audiat hec genitor, qui fœdera fulmine sancit.

Let the (Heavenly) Father hear what I say, who establishes Covenants with Thunder.

If such passages as these were attended, no considering Man would think the Books of *Moses* to be of less antiquity than they pretend to; they opening to us the very Fountains of things, particularly of the ancient Religion.

Ver. 5. *But unto Cain and his Offering he had not respect.*] He did not so much as shine upon his Sheaves; much less make them ascend up to Heaven in a Smoak: Though he were the Elder Brother, and brought his Offering first.

And Cain was very wroth.] This highly incensed him against *Abel*: When he should have made severe Reflections on himself, and considered what it was that provoked God to slight his Sacrifice; that so he might amend it, and procure his favour. Unto which he had not a Title by his Birthright, but by his Piety. It is possible indeed that *Eve* might have instilled an Opinion into him, that he being the First-born, was the Blessed Seed which God had promised. And then this may be conceived to have enraged him the more against his Brother; when he saw such a distinguishing mark of God's special favour to him in the very act of Sacrificing. Which made him look upon *Abel* with a jealous Eye, and tempted him to kill him; that he might not supplant him in his hope, of being the fulfiller of the Oracle before-mentioned, III. 15.

And

And his Countenance fell.] He did not merely look dejectedly through grief; but knit his Brows, and had a down-look (as we speak) lowring and cloudy: Like those who have evil designs in their Heads, and meditate nothing but Revenge.

Ver. 6. *And the LORD said unto Cain, &c.]* He did not intend wholly to cast off Cain, by refusing his Sacrifice, it is plain, I think, by this Question. Which was, in effect, to tell him, He had no reason to be angry, or out of humour; but only to become a better Man: And then God would have respect unto him also. So it follows,

Ver. 7. *If thou doest well, shalt thou not be accepted, &c.]* There are vast varieties in the interpretation of this Verse, with which I shall not trouble the Reader. (See Theodorick Hakspan, L. I. Miscel. C. 4. Mercer, and L. de Dieu, different from all, with Dr. Lightfoot) but only give the Sence of our Translation. *If thou doest well, shalt thou not be accepted?* Canst thou doubt that I have an Impartial respect to true Goodness, wheresoever I find it?

But if thou doest not well, Sin (that is, the punishment of Sin, as Verse 13. XIX. 15. and many other places) *lieth at the Door.]* Is ready to follow the Offence.

And unto thee shall be his desire, and thou shalt rule over him.] He is still thy younger Brother, and shall be subject to thee, (See III. 16.) and thou shalt be his Superiour. So here are Three things suggested to Cain, to appease his anger against his Brother. First, That the reason of his not being respected, was not in his Brother, but in himself: Who, if he would do well, as Abel had done, should find favour no less than he. Secondly, That there was no reason he

he that did ill should fare like him that did well; but quite contrary, should feel the marks of God's displeasure. And yet, *Thirdly*, This should not alter his civil right, nor give *Abel* any Authority over him: But he should still retain the Privilege of his Birth-right; and need fear no harm from his Brother, who was his inferiour.

Ver. 8. *And Cain talked with Abel his Brother.*] Asked him in a friendly manner (as one Brother speaks to another) if he would walk into the Fields. This seems more likely to me, than that he told him how the LORD had chidden him, (as *Aben Ezra* interprets it) or that he disputed with him about the other World, and the Judgment to come, as others of them expound it. Which Mr. *Selden* very judiciously concludes to have arisen from *Onkelos* his Paraphrase on the fore-going Verse, which is this; *If thou amend thy Worship (or Service of me) shalt thou not be pardoned? but if thou dost not amend it, thy sin shall remain to the day of Judgment, in which thou shalt be punished, if thou dost not repent.* Upon which follows in some Editions of the *Pentateuch*, the dispute which *Cain* had with *Abel* about the day of Judgment, as a traditional explication of this 8 Verse. L. VII. de Jure N. & Gent. Cap. 4.

When they were in the Field.] When he had drawn him from Company, and had him alone.

Cain rose up against Abel his Brother.] Assaulted him on a sudden; took him at an Advantage.

And slew him.] Gave him a stab; or some other way wounded him; so as to shed his Blood. Verse 11.

Ver. 9. *The LORD said unto Cain, Where is thy Brother?*] Which is not spoken, as if he was ignorant;

norant; but to awaken *Cain*, and make him sensible, that he knew what had passed.

And he said, I know not.] I can give no account of him.

Am I my Brother's Keeper?] Was he committed like a little Child, to my care; to look after him, and see he took no harm? Rage made him rude; and not mind what he said, nor to whom he spake. *Salvian* indeed (*L. l. de gubern. Dei*) thinks this Speech proceeded from *Atheism*; and that, in those early days the opinion sprung up, which, in his time, had infected many, *Deum terrestria non respicere*, &c. That God did not mind what we do on Earth; but the foulest Fact may be covered with a Lye. But this Conceit is confuted by the very question which is put to *Cain*.

Ver. 10. *And he said, What hast thou done?*] Consider, what an heinous Crime thou hast committed; which cannot be concealed from me. For,

The Voice of thy Brother's Blood cryeth, &c.] Calls for speedy and severe Vengeance. In the *Hebrew* it is *Bloods*, in the plural Number; because, say the *Hebrew Doctors*, he killed *Abel* and all his Posterity, which were in his Loins: According to what we read *2 Kings IX. 26. I have seen the Blood of Naboth, and the Blood of his Sons*, though we read of no body stoned but *Naboth* himself) *saith the LORD, and I will requite thee in this Plat*, &c.) See *Sanhedrim*, Cap. IV. and *Excerpt. Gemara*, Cap. VI. N. 7. à *Job. Coch.*

Ver. 11. *And now thou art cursed from the Earth, which hath opened*, &c.] I pass a Sentence of perpetual banishment upon thee, from this Country; which hath drunk in the Blood of thy Brother. Hitherto

therto *Adam* and his Children had lived together ; but now, as *Aben Ezra* well observes, *Cain* was banished into a Region far off from his Father : Who dwelt in the Neighbourhood of *Paradise*.

Ver. 12. *And when thou tillest the Ground, &c.]* And wheresoever thou shalt see, the Earth, which thou tillest, shall be barren ; and not bring forth answerable to thy Labour.

A Fugitive and a Vagabond shalt thou be in the Earth.] In that strange Country thou shalt have no rest ; but wander up and down unquietly, and not know where to settle : Or as the LXX. translate the Words, go about *groaning and trembling*, full of anguish in thy Mind, and with a continual shaking in thy Body. Thus *St. Basil* in his *Homily* against Drunkenness understood it, when he said, *A Drunkard draws upon himself the Curse of Cain*, Τίμαρ & Ἐρεψύ. & διαπύρρις βίη. *Staggering and turned about uncertainly all his life long.* *Hen. Valesius* thinks his Brother's Ghost haunted him whithersoever he went : Which made him run from place to place to avoid its persecution. So he paraphrases these Words (*Annot. in L. III. Euseb. Hist. Eccles. Cap. 6.*) *Umbra fratris tui quem occidisti, persequetur te ubique, & aderit infesta.* And so he interprets the foregoing Words, *The Voice of thy Brother's Blood cryeth to me from the Ground.* Thy Brother, whom thou hast impiously slain, requires me to avenge him, and exact the punishment of thee, which is due for his Murder. And indeed it was a Notion, not only among the *Pagans* but among the *Jews* also (as he shows) that the Ghosts of those who were murdered, persecuted their Murderers, and required punishment of them.

Ver. 13.

Ver. 13. *My punishment is greater than I can bear.*] This is too heavy a Punishment, for I sink under the weight of it. Others interpret it, (as appears by the Margin of our Bible,) *My sin is unpardonable*; or, too great to be forgiven. Thus he, who at first was not so sensible of his Sin as to confess it, now thinks it to no purpose to beg Mercy.

Ver. 14. *Behold, thou hast driven me this Day from the face of the Earth.*] Banished me (as was said before, *Verse 11.*) from my own Native Country.

And from thy Face shall I be hid.] And more than that, I am banished from thy blessed Presence, (as appears from *verse 16.*) and shall not have the liberty to come before thy Glorious Majesty. With respect to which he may be said to have been *excommunicated*, though not in the full sence of that Word, as Mr. Selden shows, *L. I. de Synedr. C. II. p. 446, 455, &c.*

And I shall be a fugitive, &c.] Wandring up and down in unknown Regions.

And it shall come to pass, that every one that findeth me, shall slay me.] I shall be look'd upon as a common Enemy: So that whosoever lights upon me, taking me for a dangerous Person, will kill me. To find another, in Scripture-Language, signifies to fall upon him by chance or unawares; without any precedent hatred: As Bochart observes from *1 Sam. XXIV. 14.* and other places, *L. II. Hierozoic. P. I. cap. 21.*

Ver. 15. *And the LORD said unto him, Therefore who so slayeth Cain, &c.*] Or, (as the word we translate *therefore* may be rendred,) *not so*: It shall not be as thou suspectest. But *Lud. de Dieu* gives many Instances where this word *לכן* is used as an Af-

Affirmative, signifying as much as *surely*. So the meaning is, Take it for a certain truth, That if any Man slay *Cain*, he (that is *Cain*,) shall be avenged seven fold; or, rather, through seven Generations. God will punish the slaughter of *Cain* a long time: For the Number seven is *δοξίς πλῆθος συγκρίτης*, (as the *Chronic. Except.* before *Joh. Antiochenus* speak,) an Indication of an indeterminate, but great Number; signifying as much, as he shall endure many Punishments. For God intended the life of *Cain* should be prolonged, in a miserable estate, as an Example of his Vengeance; to deterr others from committing the like murder.

And the LORD set a mark upon *Cain*, &c.] What this Mark was, we must be content to be ignorant. Some think God stigmatized him with a Letter of his Name, in his Forehead; (or, rather, I should think, set such a Brand upon him, as signified him to be accursed;) others, That he look'd most frightfully, so that every Body avoided him; or, that his Head shaked continually; or, (as others) he had a trembling in his whole Body; or, his Face, perhaps, was blasted by Lightning from the Presence of the LORD. Certain it is, that it was some notorious Mark of God's Displeasure: Which made Men shun him. For we must not imagine there was no Body in the World, at this time, but *Adam*, *Eve*, and *Cain*: But consider that the Design of this Holy Book is not to give us a particular Account of the whole Race of Mankind descended from *Adam*, (who, no doubt, had a great many more Children than *Cain* and *Abel*; and they also had Children before this hapned,) but only of those Persons who were most remarkable; and whose Story was necessary to be known, for the under-

understanding of the Succession down to *Moses* his time. Accordingly we read, presently after this, that *Cain* had a Wife; and more than that, he built a City: Which supposes a great Company of People to inhabit it, *verse 17*. And here, by the way, we need not wonder, there is no mention made of the Institution of Sacrifices; when the first Peopling of the World is only supposed, not related.

Ver. 16. *And Cain went out.*] Not voluntarily, but by the force of the Divine Curse.

From the presence of the LORD.] There was a Divine Glory, called by the Jews the *SHECHINAH*, which appeared from the beginning, (as I have often said before,) the sight of which *Cain* never after this enjoyed; but was banished from it: And God withdrawing his gracious Presence from him, (so *St. Chrysostom*,) he was also forsaken by him, and put out of his special Protection. If *Cain*, after this, turned a down-right Idolater (as many think) it is very likely he introduced the Worship of the *Sun*, (which was the most ancient sort of Idolatry,) as the best resemblance he could find of the *Glory of the LORD*: Which was wont to appear in a flaming Light. And in after-times they worshipped *Fire* in the *Eastern Countries*; as the best Emblem of the *Sun*, when it was absent.

And dwelt in the Land of Nod.] At last he settled in a Country, which had the Name of *Nod*; from his wandering up and down, like a Vagabond, till he fixed here. Where, it seems, he still continued restless, moving from one part of the Country to another, till, in conclusion, *he built a City*, (for his security, some think,) as we read in the *Verse* following.

Some translate it, *in the Land of Vagabonds*: And R. Solomon fancies the very ground shaken under him, and made People run away from him, saying; *This is the cruel Man, that killed his Brother.*

On the East of Eden.] He still went *Eastward* from that Country, where *Adam* settled after he was thrust out of *Paradise*. See III. 24. Which *Junius* thinks was in that tract of Ground where the *Nomades* afterwards dwelt, bordering upon *Susiana*. Which is far more probable than the Conceit of the Author of the Book *Cofri*, (*Par. II. §. 14.*) who would have *Cain's* going from the presence of the LORD nothing else, but his Expulsion out of the Land of *Canaan*, where *Adam* dwelt after he was thrust out of *Paradise*: And, consequently, the Land of *Nod* was not far from the Land of *Canaan*. Nothing can be more ungrounded than this; which overthrows also all that *Moses* saith of *Eden*, and the Garden planted there, from whence *Adam* went out on the *East-side*, and therefore not toward *Canaan* which was *Westward*.

Ver. 17. *And Cain knew his Wife.*] There hath been no mention hitherto of any Woman in the World but *Eve*, much less of *Cain's* having a Wife. And therefore it is uncertain whether this were a Wife he took before he killed his Brother, or after. It is most probable before; because we may well think all the World abhorred the thoughts of Marriage, with such an impious Murderer, whom God also had accursed. But whether it were before or after; I see no reason to conclude that this Wife was his Sister: There being Women enough in the World beside, before this time, as was said before, *verse 15.* For even in our Country, in the Age before us, there
sprung

sprung from two Persons, *Three hundred sixty seven* Children, within the space of *eighty* Years. And therefore, the World being now (when *Cain* slew *Abel*) an *Hundred and twenty eight*, or an *Hundred and thirty* Years old, according to Arch-Bishop *Usher*, and *Jac. Capellus's* Chronology, we cannot but conceive there were a great Number of People in it, descended from all those Sons and Daughters which *Adam* begot, *Chap. V. 4*. We are not told how many, but some of the ancient *Eastern* Traditions (in *Cedrenus*) say, he had *thirty three* Sons, and *twenty seven* Daughters.

It is true indeed, That at the first *Cain* could marry none but one of his Sisters. Which was then Lawful, because absolutely necessary: But prohibited by God, when that Necessity ceased. Of which the *Eastern* People were so sensible, that they took care to have it thought, that *Cain* and *Abel* did not marry those who were nearest of kin to him, but those that were at some distance. For their Tradition is, That *Eve*, at her two first Births, brought Twins, a Son and a Daughter, viz. *Cain* with his Sister *Azron*, and *Abel* with his Sister *Awin*; as *Saidus Patricides* Patriarch of *Alexandria* reports. Now, such was their Caution, not to match with those that were nearest in Blood, but with those further off, as much as was then possible; *Cain* was not suffered to marry his Twin-Sister, nor *Abel* his: But *Adam* gave *Awin* to *Cain*, and *Azron* to *Abel*. I cannot vouch the truth of this Story: Which I mention only to show, That Mankind have had a Sense, that all possible Care should be used, to avoid Marriages with the nearest Relations: For though this Story was derived, perhaps, from the *Jews*, yet it was believed by other People.

People. See Mr. Selden, *L. V. De Jure N. & G.* c. 8. Whence *Diodorus Siculus* says, *Lib. I.* it was *ἡ ἀρχαία*, the common use of Mankind, that Brothers and Sisters should not be joyned in Marriage. And *Plato* (*L. VIII. de Legib.*) calls such Marriages *ἡ ἀρχαία ἡ ἀδελφική*, by no means holy, but hateful to God. For though they were not so in the beginning of things, they became so afterwards: That being natural in one state of things (as *Grotius* well observes, *Lib. De Jure B. & P. c. 10.*) which is unnatural in another state.

[And he built a City.] Not as soon as he came into this Country; but when he had a numerous Progeny, able to people it: And consequently in his old Age. His end in building it, some think, was to cross the Curse of wandering to and fro: Others, to defend himself against those whom his guilty Conscience made him fear; or, to secure the Spoils which by force and violence (as *Josephus* relates, *L. I. Antiq. c. 3.*) he had taken from others. There are those, who imagine, that when he attempted to build this City, he often broke off the Work, out of a panick fear: Such an one as *Romulus* felt, after he had killed his Brother *Remus*.

[And called the Name of the City, after the Name of his Son.] Some think he declined his own Name, because he knew it to be odious every where. But it is more likely, it was for that reason, which moved Men in after-times to do the same. For it hath been a very ancient Usage, for great Men to call the Cities which they built by the Name of their Sons, rather than their own: Out of the great Love they bare to their Children. Thus *Nimrod* called *Nineveh* after the Name of his Son *Ninos*. Which the *Psal-*
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miss notes as a piece of the Vanity of Mankind, to call their Lands (that is, the Houses where they dwelt, as R. Solomon Jarchi interprets it) by their own Names, to be a lasting Monument of them and of their Family.

Enoch.] There were an ancient People called by *Pliny*, *Heniochi*; by *Mela*, *Eniochi*; and by *Lucan*, *Enochii*: Some of which lived so far Eastward, that *Sir W. Raleigh* fancies they might be the Posterity of this *Enoch*.

Ver. 18. *And unto Enoch was born Irad, &c.*] It is remarkable, that though *Moses* gives us some Account of the Descendants of *Cain*; yet he saith not a word of the Years that they lived, and carries their Genealogy but a little way. Whereas he deduces the Genealogy of *Seth* down to the Flood, and so to his own time, &c. And also relates particularly, (*Chap. V.*) to what Age the Life of his principal Posterity was prolonged. It seems, he look'd upon *Cain's* Race, as such a Reprobate Generation, that he would not number them in the Book of the Living: As *St. Cyril* speaks.

Ver. 19. *Lamech took unto him two Wives.*] By a small transposition of Letters, *Lamech* being the same with *Melech*, which signifies a King; some of the *Jews* fancies him to have been a great Man: For none but such, they say, had two Wives in those ancient Times: Though they hold it was lawful (as *Selden* shows, *L. V. De Jure N. & G. cap. 6.*) for any Body that could maintain them, to have had more. But it is more likely that *Lamech* was the first, that adventured to transgress the Original Institution: Which was observed even by the *Cainites* till this time. When, perhaps, his earnest desire of seeing that

that *blessed Seed* which was promised to *Eve*, might induce him to take more Wives than one : Hoping, by multiplying his Posterity, some or other of them might prove so happy as to produce that *Seed*. And this he might possibly persuade himself was the more likely ; because the Right that was in *Cain* the First-born, he might now conclude was revived in himself : Who being the *Seventh* from *Cain*, had some reason to imagine the Curse laid upon him, of being punished, *sevenfold*, i. e. for *seven* Generations, was now expired ; and his Posterity restored to the Right of fulfilling the Promise.

Ver. 20. *He was the Father.*] The *Hebrews* call him the *Father* of any thing ; who was the first In-venter of it ; or, a most excellent Master in that Art. Such was *Jabal* in the Art of making Tents, folding Flocks, and all other parts of Pastorage. Which though begun by *Abel*, was not by him brought to Perfection : Or, if it were, *Jabal* was the first in the Family of *Cain*, that was Eminent in the following Inventions.

Of such as dwell in Tents.] Taught Men to pitch Tents ; which were movable Houses, that might easily be carried from place to place, when there was occasion to remove for new Pasture. Under this is comprehended all that belongs to the Care of Cattle, in their breeding, feeding, and preserving, as appears by what follows.

And of such as have Cattle.] In the *Hebrew* the words are, *and of Cattle*. Where the copulative *Van*, which we translate *and*, signifies as much as *with* : And so the words are to be here translated, *such as dwell in Tents, with Cattle*. Thus *Bochartus* observes it is used, 1 Sam. XIV. 18. *The Ark of God was at*
that

that time, with the Children of Israel; as we, with the Ancients, truly translate it. And so it should be translated, *Exod. I. 5. All the Souls that came out of Jacob's loins were seventy Souls, with Joseph.* For Joseph is not to be added (as we seem to understand it) unto the *Seventy*; but made up that Number, as appears from *Gen. XLVI. 27.* So that the Sence of this whole *Verse* seems to be, That though Men fed Cattle before in good Pastures; yet *Jabal* was the first that, by the Invention of Tents, made the more Desart Countries serviceable to them: Where, when they had eaten up all the Grass in one place, they might in a little time take up their Tents, and fix them in another. To this purpose *R. Solomon Jarchi.* And in these Tents, it's likely, he taught them to defend their Cattle, as well as themselves, from Heat and Cold, and all other Dangers to which they were exposed in those Desart Places.

Ver. 21. Father of such as handle the Harp and Organ.] The first Inventer of Musical Instruments, and that taught Men to play upon them. What *Cinnor* is, (which we translate *Harp*,) see in *Bochartus his Canaan, L. II. cap. 7. p. 808.* I believe the first word includes in it all *Stringed*, the latter all *Wind* Musical Instruments.

It is possible that *Apollo*, or *Linus*, or *Orpheus* (for there are all these various Opinions) might be the Inventor of the Harp among the *Greeks*: But it was their Vanity that made them fanſie ſuch Instruments had their Original in their Country.

Ver. 22. Tubal-Cain.] The *Arabians* still call a Plate of Iron or Brass, by the Name of *Tubal*, (as *Bochartus* observes out of *Avicenna*, and others, *L. III. Phaleg. cap. 12.*) who as it follows in the Text was

An instructor of every Artificer in Brass and Iron.] i. e. Found the Art of melting Metals, and making all sorts of Weapons, Arms, and other Instruments of Iron and Brass. Many think that *Vulcan* is the same with *Tubal-Cain*, (their Names being not unlike,) particularly *Gerh. Vossius, De Orig. Idolol. L. I. cap. 16.*

His Sisters Name was Naamah.] Whom *Vossius, (Ib. cap. 17.)* takes to have been the Heathen *Minerva*, or *Venus*. Her Name signifies Beautiful, or Fair, one of a sweet Aspect: And the *Arabians* say, she invented Colours and Painting, as *Jabal* did Musick. See *Elmacinus, p. 8.*

Ver. 23. And Lamech said unto his Wives, &c. Hear my Voice, ye Wives of Lamech, hearken unto my Speech.] Something had preceded these Words, which was the occasion of them: But it is hard to find what it was. *Jacobus Capellus* indeed (in his *Historia Sacra & Exotica*) hath a Conceit that *Lamech* was now in a vapouring Humor, being puffed up with the glory of his Son's Inventions; to whose Musick and other Arts, he endeavoured to add Poetry: Which he expressed in the following Words, that stem to him a *Thraasonical Hymn*, wherein he brags what Feats he would do. For so he reads the Words, (with *Aben Ezra,*) not *I have slain*, but *I will kill* a Man with one blow of my Fist, &c. But I can see no warrant, for this Translation, without a violence to the *Hebrew Text*, and therefore we must seek for another Interpretation.

I have slain a Man to my wounding, &c.] These Words would have a plain Exposition, (which otherwise are difficult,) if we could give Credit to the *Hebrew Tradition*; which *St. Hierom* says several
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Christians followed: That *Lamech* being informed by a certain Youth, as he was a Hunting, that there was a wild Beast lay lurking in a secret place, went thither; and unawares killed *Cain*, who lay hid there: And then, in a Rage at what he had done, fell upon the Youth that had occasion'd this mistake, and beat him to death. But, as there is no certainty of this; so it doth not agree with the next *Verse*: Which seems to suppose *Cain* to be now alive. Therefore *Lud. de Dieu*, following *Onkelos*, reads the Words by way of Interrogation; *Have I slain a Man? Or, so much as a Boy?* that you should be afraid of my Life? It seems the use of Weapons being found out by one of his Sons, and grown common; his Wives apprehended that some Body or other might make use of them to slay him. But he bids them Comfort themselves, for he was not guilty of slaying any Body himself; and therefore might reasonably hope, no Body would hurt him.

And then the meaning of the next *Verse* is easie.

Ver. 24. *If Cain shall be avenged seven fold, truly Lamech seventy and seven fold.* If God hath guarded *Cain* so strongly, who was a Murderer, as to threaten great and long Punishments to those that slay him; he will punish them far more, and pursue them with a longer Vengeance, who shall slay me, being a guiltless Person.

There are divers other Interpretations, which I shall not mention; because this is most pertinent to the preceding discourse.

Ver. 25. *Bare a Son.*] The Jews think he was born a Year after *Abel* was killed.

And called his Name *Seth*.] Mothers anciently gave Names to their Children, as well as the Fathers.

And Eve gave this Son, the Name of *Seth* ; because she look'd upon him as appointed (so the word signifies) by God, to be what *Cain*, she thought, should have been ; till God rejected his Sacrifice, and he slew *Abel*. In whose room she believed God had substituted this Son, to be the Seed from whom the Redeemer of the World should come.

The *Arabians* say, (particularly *Elmacinus*, p. 7.) That *Seth* was the Inventer of *Letters* and *Writing*, (as *Jubal* was of *Musick*, and *Tubal-Cain* of *Arms*,) which so much surpassed all other Inventions, that some (as *Cedrenus* tells us) called him, a *God* ; i. e. the highest Benefactor to Mankind. Which, if it were true, we might think that thence his Children were called the *Sons of God*, VI. 1. But it is most likely this mistake arose from *Symmachus* his Translation of the last Words of the next *Verse*, which, if we may believe *Suidas*, was thus, *Then began Seth to be called by the Name of God*. For which there is no Foundation either there, or any where else in Scripture. For though it be said that *Moses* was made a *God* to *Pharaoh*, yet he is never simply called a *God*, as *Jacobus Capellus* well observes. Nor is any King, or Prince called by that Name particularly, in Scripture ; though in general it says of them all, *That they are Gods*.

Ver. 26. *To him also was born a Son.*] When he was an Hundred and five Years old, as we read, V. 6.

And he called his Name, Enos.] Signifying the weak and miserable Condition of Mankind ; which he seemed, by giving him this Name, to deplore.

Then

Then began Men to call upon the Name of the LORD.] This doth not import that Men did not call upon the LORD (which includes all his Worship and Service) before this time: But that now (as *Jac. Capellus* conceives) they were awakned, by the Consideration of their Infirmary before-mentioned, to be more serious and frequent in Religious Offices: Or, rather, (as others understand it,) they began to hold more Publick Assemblies. For Families being now multiplied, to which Religion was before confined, they joyned together and met in larger Societies and Communion, for the solemn Worship of God by Sacrifices, and other Religious Services. For, to call upon God, comprehends, as I said, all Religion: Which consists in acknowledging him to be the LORD of all; in lauding all his Glorious Perfections; giving him Thanks for his Benefits; and beseeching the Continuance of them.

But it being scarce credible, that Publick Assemblies were not held long before this, (it being probable that even when *Cain* and *Abel* sacrificed, their Families joyned together to worship God,) it hath moved some Men of note, (such as *Bertram* and *Hackspan*,) to follow our Marginal Translation; *then began Men* (i. e. the Children of *Seth*,) *to call themselves by the Name of the LORD*: That is, the Servants or Worshippers of the Lord; in distinction from the *Cainites*, and such prophane Persons, as had forsaken him.

And indeed a great Number of the *Jewish* Writers, with whom *Mr. Selden* joyns, in his *De Diis Syris, Prolegom.* 3. would have the Words expounded thus, to signifie that Apostasie; *then was there prophanation, by invoking the Name of the LORD*. For the word
bochal,

hochal, which we here translate *began*, signifying *prophane*, in *Lev. XIX. 12.* (*Thou shalt not prophane the Name of the LORD thy God,*) they take *Moser* his meaning to be, *That the most Holy Name which belongs to the Creator and Possessor of Heaven and Earth alone, was now impiously given unto Creatures: Particularly to the Sun.* And thus the *Arabick* interpreter, in *Expenius* his Edition, *Then began Men to apostatize from the worship of God.* But a great Number of very learned Men have opposed themselves to this Interpretation; and with much Judgment: *Moses* being here speaking of the Pious Family of *Seth*, and not of Impious *Cain's*: And the word *hochal* (as *Hackspar* observes) with the Preposition *le* following in the next word, being constantly used in the Sence of *beginnings*, not of *prophanation*. And therefore they content themselves with our Marginal Translation: Or, else think that God was now first called upon by the Name of *Jehovah*: Or, that *Liturgies*, as we call them, or Publick Forms of Worship were now appointed, at set Hours: Or, some other considerable Improvements made in Religious Offices. For the *Arabian* Christians represent this *Enos* as an excellent Governor: Who, while he lived, preserved his Family in good order, and when he died, called them all together; and gave them a Charge to keep God's Commandments, and not to associate themselves with the Children of *Cain*. So *Elmacinus*.

CHAP. V.

Ver. 1. **T***His is the Book of the Generations of Adam.*] i. e. Here follows a Catalogue of the Posterity of *Adam*. So the word *Book* signifies, *Matth. I. 1.* An Account of those from whom Christ the *Second Adam* came; as here, an Account of those who came from the *First Adam*. Yet not of all, but of the principal Persons, by whom in a *Right Line*, the Succession was continued down to *Noah*, &c. As for the *Collateral Lines*, which, no doubt, were very many, by the other Sons and Daughters which the Persons here mentioned begot, they are omitted: Because no more than I have said, was pertinent to *Moses* his purpose.

In the Day that God created Man.] This is repeated again, only to imprint on their Minds, that *Adam* was not produced, like other Men, by Generation, but by Creation.

In the likeness of God created he him.] This also is again mentioned; to remember Men how highly God had honoured them, and how shamefully they had required him.

Ver. 2. *Male and Female created he them, &c.*] Of different Sexes, to be joyned together in Holy Marriage: As *Moses* had shown, *Chap. H. 22, 23, &c.*

Called their Name Adam.] The common Name to both Sexes; like *Homo* in *Latin*, &c.

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Ver. 3. *And Adam lived an hundred and thirty Years.*] This doth not assure us he had no Children but *Cain* and *Abel* till now : But only acquaints us with his Age, when *Seth* was born.

And begat a Son in his own likeness, after his image.] Not so Perfect as himself, when he was created ; but with those Imperfections which impaired him, after he had eaten the forbidden Fruit : That is, inclined to Sin, and subject to Death. For *his own Likeness and Image*, wherein this Son was begotten, seems to be opposed to *the Likeness and Image of God*, wherein *Adam* was made, I. 26. which, though not quite lost, was lamentably defaced.

Maimonides will have this to referr to *Seth's* Wisdom and Goodness ; he proving truly a Man like to his Father *Adam* : Whereas the *rst* before him proved rather Beasts. *More Nevachim*, Par. I. c. 7.

Called his Name Seth.] He intends to give here an Account of those descended from *Seth* alone, not of his Posterity by *Cain*, (who are only brietly mentioned in the foregoing Chapter, *verses* 17, 18.) because in *Seth* the Posterity of *Adam* were preserved, when all the Children of *Cain* perished in the Deluge.

Ver. 4. *And he begat Sons and Daughters.*] After the Birth of *Seth* he begot more Children, (as he had done, it's probable, many before,) whose Names are not here recorded : Because *Moses* sets down only that Race of Men, from whom *Noah* and *Abraham*, (the Father of the Faithful,) and the *Messiah* were derived.

Ver. 5. *Lived nine hundred and fifty Years.*] It is not reasonable to take a measure of the length of the Lives of the *Patriarchs*, by the shortness of ours:
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For, as *Josephus* well observes, (*L. I. Antiq. cap. 4.* and out of him, *Eusebius, L. IX. Prepar. Evang. cap. 12.*) they being Men much beloved of God, and newly made by him, with a strong Constitution, and excellent Temper of Body, and using better Diet, the Vigor of the Earth serving at the first, for the Production of better Fruits: All these things, joyned with their Temperance, constant Exercise and Labour, a sweet Temper of Air, their Knowledge in the Nature of Herbs and Plants, &c. might well contribute very much, to as long a Life as is here mentioned. Which was but necessary also, (and therefore God's Providence took special Care of them,) that the World might be the sooner peopled; Knowledge and Religion more certainly propagated, by the Authority of living Teachers; Arts and Sciences brought to a great Perfection, which could not have been effected in a short Life, like ours. And therefore *Josephus* shows, that herein *Moses* hath the Testimony of all the *Greeks* and *Barbarians* also: Who have wrote about ancient Affairs: Of *Manethus* (for instance) who wrote the *Egyptian* History; *Berosus*, who wrote the *Chaldaean*; *Mochus*, *Hestius*, &c. who wrote the *Phenician*; with a great Number of *Greek* Writers whom he mentions: Who all say, Men lived anciently a thousand Years. None indeed came up to that full Summ; but some so near it, that they who were not exactly acquainted with the Sacred Story, might well speak in that manner.

And this ought not to seem incredible to us in these Days, when we consider how long several have lived in the later Ages of the World; as *Pliny* reports in his *Natural History, L. VII. cap. 48.* Nay, in

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Times nearer to us, there are Instances of this kind, as the Lord Bacon observes in his *Hist. Vita & mortis*; and Bartolin. in his *Hist. Anatom. Rariorum*, Cent. V. *Hist.* 28.

But nothing is more remarkable than that which Gassendus reports in the Life of Nicol. Peirskius, L. V. That he received a Letter from Aleppo, no longer ago than the Year 1636, of a Man then in Persia, known to several Persons worthy to be believed, who was *Four hundred Years old*: *Idque ipsis omnino esse exploratum, atque indubium*: And the Persons that wrote this, were fully assured of the undoubted Truth of it.

Such Instances indeed are rare; and there is one that thinks Men did not generally live to such a great Age in the old World. For Maimonides is of Opinion, That none attained to so many Years as are here mentioned; but only the particular Persons expressly named by Moses: All the rest of Mankind, in those Days, living only the ordinary term, which Man did in after-times. Or, in other words, this extraordinary length of Days, was the Privilege only of these singular Individuals; either from their accurate way of Living and Diet, or God's special Favour in Reward of their eminent Vertue and Piety, *More Nevoch. Par. II. cap. 47.* But Nachmanides (another great Jewish Doctor) opposes this with much Reason; For that their eminent Vertue was not the cause they alone had this Privilege, appears by Enoch, the most holy Man of them all, who did not live to the Age of *Four hundred Years*. And as there is no ground to believe these were the only Persons who lived exactly Temperate in all things: So it is manifest Moses doth not design to give us an Account

count of those that lived longest, but of those from whom *Noah* descended, and it is incredible that they alone should be very long lived, and no Body else, though descended from the same Parents.

Ver. 6. *And Seth lived an hundred and five Years, and begat Enos.*] We must not think he lived so long, before he begat any Children: No more than that *Adam* had none till he was an *Hundred and thirty* Years old, when he begat *Seth*, (*verse* 3.) for we know he had *Cain* and *Abel*, and, in all likelihood, many others before. Therefore to explain this and other things that follow, *verse* 18. and 28. which seem more strange (for *Jared* is said to have lived an *Hundred sixty two* Years, before he begat *Enoch*; and *Lamech* an *Hundred eighty two* Years before he begat *Noah*,) we must consider, as was noted, *verse* 4. that *Moses* sets down only those Persons by whom the Line of *Noah* was drawn from *Seth*, and *Abraham's* Line from *Noah*, by their true Ancestors; whether they were the Eldest of the Family or no. *Seth* it's likely had many other Children before *Enos* was born, as *Noah*, we may be confident had before he begat *Sem*, *Ham*, and *Japhet*: Which was not till he was *Five hundred* Years old, *verse* 32. As *Lamech* also had several before *Noah* was born: Though *Moses* doth not mention them; because he was here concerned only to inform us, who was the Father of *Noah*.

Begat Enos.] The *Arabian* Christians, as I observed before, (*IV.* 26.) make him to have been a man of singular Goodness.

Ver. 9. *Begat Caiman.*] The same Writers represent him to have been like to his Father; and say, he gave his Children a charge not to mingle with the

Seed of *Cain*. So *Elmacinus*. Yet there is but little difference between his Name, and that of *Cain's*; no more than between *Irak* and *Jared*, and some other of *Sem's* Posterity and *Cain's*. Which may teach us, says *Jac. Capellus*, (in his *Histor. Sacra & Exotica*,) *Ne fatale nescio quod omni nominibus propriis effingamur*; that we should not fancy there is, we do not know what, fatal Omen in Proper Names. The Wickedness of *Judas Iscariot* did not make the other *Judas*, called by that Name, to think the worse of it. And therefore *Jared* feared not to call his Son *Enoch*, by the very Name of *Cain's* eldest Son, IV. 17. And *Methuselah* also gave his Son *Lamech*, the Name of one of *Cain's* Grand-Children, IV. 18.

Ver. 12. *Begat Mahalaleel.*] This Name imports as much as a *Praiser of God*: Which *Cain* imposed upon this Son of his, (as *Jacobus Capellus* fancies,) because he was born after he had lived *ten Weeks* of Years, (i.e. when he was Seventy Years old,) in the beginning of the *Sabbatick* Year: Which was the Eighth *Jubilee* from the Creation. For, as there were *Sacrifices*, and a distinction of *clean* Beasts and *unclean*; so he conceives there might be a distribution of Years by *Sevens* or *Weeks*, (as they spake in after-times,) from the very beginning of the World. But there is no certainty of this: Nor of what the fore-named *Arabian* Writers say of this *Mahalaleel*, that he made his Children swear, by the Blood of *Abel*, (so *Patriarches*,) not to come down from the Mountainous Country where they dwelt, to converse with the Children of *Cain*.

He is mentioned also by the *Mahometans*, as *Hottinger* observes in his *Histor. Orient.* p. 20.

Ver.

Ver. 15. *Begat Jared.*] The same *Arabian* Writers make him also a strictly Pious Man, and an excellent Governor: But say, That in his Days some of *Seth's* Posterity, (about an *hundred* in number,) notwithstanding all his Persuasions to the contrary, would go down and converse with the Children of *Cain*; by whom they were corrupted. And thence they fancie he was called *Jared*, (which signifies *descending*;) either because they went down from the Holy Mount, as they call it, where *Seth's* Posterity dwelt; or Piety, in his time, began very much to decline. See *Hottinger's Smegma Orient. L. I. cap. 8. p. 235, &c.*

Ver. 18. *Begat Enoch.*] Whom the *Arabians* call *Edris*; and represent him as a very learned Man, as well as a Prophet: And especially skilled in *Astronomy*. See *Hottinger, Histor. Orient. L. I. c. 3. and Smegma Orient. p. 240.* The *Greeks* anciently had the same Notion of him, as appears by a Discourse of *Eupolemus*, which *Eusebius* quotes out of *Alexand. Polyhistor. L. IX. Prepar. Evang. c. 17.* where he says *Enoch* was the first who taught the knowledge of the Stars, and that he himself was taught, δι' Ἀγγέλων Θεῶν, by the *Angels of God*; and was the same Person whom the *Greeks* call *Atlas*. Certain it is his Story was not altogether unknown to the ancient *Greeks*; as appears in what they say of Ἀνναγῆς, or Κανναγῆς, which is the same with *Enoch*, whose Name in *Hebrew* is *Chanoch*. For *Stephanus* in his Book *De Urbi* says, that this *Annacur* lived above Three hundred Years, and the Oracle told the People, that when he died they should all perish; as they did in the Flood of *Deucalion*: In which he confounds the History of *Enoch* and *Methuselah*, as *Bochart* well observes, *L. II. Phaleg, c. 13.*

Ver.

Ver. 21. *Begat Methuselah.*] *Enoch* being a Prophet, (as we learn from *St. Jude*,) and foreseeing the destruction that was coming upon the Earth by a Deluge, immediately after the death of this Son of his, gave him this Name of *Methusela*, which imports as much. For the first part of it, *Methu*, evidently carries in it the Name of Death; being as much as, *he dies*: And *sela* signifies, *the sending forth of Water*, in *Job V. 10.* And therefore *Methusela*, is as much, as *when he is dead, shall ensue an emission or inundation of Waters*, to the destruction of the whole Earth. Which ingenious Conjecture of *Bochartus*, in his *Phaleg*, L. II. c. 13. is far more probable than any other Account of his Name.

Ver. 22. *Enoch walked with God after he begat Methuselah.*] Of all the rest *Moses* only says, they lived after they begat those Sons here mentioned; but of this Man, that he *walked with God*: i. e. Was not only sincerely Obedient to God, (as we suppose his Fore-fathers to have been,) but of an extraordinary Sanctity, beyond the rate of other Holy Men; and held on also in a long course of such singular Piety, notwithstanding the wickedness of the Age, wherein he lived. And the very same Character being given of *Noah*, VI. 9. it may incline us to believe, That as *Noah* was a *Preacher of Righteousness*; so *Enoch*, being a Prophet, was not only Exemplary in his Life, but also severely reprov'd the Wickedness of that Age, by his Word.

Ver. 24. *And Enoch walked with God.*] Persevered in that Course before-mentioned, to the end of his Days.

And was not.] He doth not say, that he died, (as he doth of the rest in this Chapter, both before and after,)

after,) but that *he was not*, any longer among Men in this World. For,

God took him.] Translated him to another place. Which plainly signifies the different manner of his leaving this World; in so much that the Apostle saith, he *did not see death*, Heb. XI. 5. Which confutes the Conceit of *Aben Ezra*, and *R. Solomon*, and others, who would have this word *took* to signifie, that he was snatched away by an untimely death. Contrary to the Opinion of their other better Authors, particularly *Menachem*; who in his Commentary on this place saith; that *God took from Enoch his Bodily Cloaths, and gave him Spiritual Raiment*.

But whither he was translated we are not told. The Author of the Book of *Ecclesiasticus*, Chap. XLIV. (according to the vulgar Translation,) saith *into Paradise*. And upon this Supposition, the *Æthiopick* Interpreter hath added these words to the Text; *God translated him into Paradise*, as *Ludolphus* observes, *L. III. Commentar. in Æthiop. Hist. Cap. V. n. 40.* And accordingly we find in the *Calendar* of that Church, a Festival upon *July XXV.* called, *The Ascension of Enoch into Heaven*, (for they were not so foolish as to understand by *Paradise* a place upon Earth, but a Heavenly Mansion;) unto which he was advanced, δι' ἀρετῆς πλείων, (as *Eusebius* speaks, *L. VII. Præpar. Evang. cap. 8.*) because of his consummate Vertue.

And it is no unreasonable Conjecture, That God was graciously pleased to take him unto himself at this time, to support and comfort Mankind in their State of Mortality, (*Adam*, the Father of them all, being dead not above *fifty-seven* Years before,) with the hope of a better Life, in the other World. For
which

which reason it is not improbable, that he was translated in some such visible manner, as *Elijah* afterward was, by a glorious Appearance of the *SCHECHINAH*, from whence some heavenly Ministers were sent to carry him up above.

Ver. 25. *Begat Lamech.*] The same Name with one of *Cain's* Posterity, IV. 18. But, as he was of another Race, so he was the Grand-Child and the Father of the best Men in those Days, viz. *Enoch* and *Noah*.

Ver. 27. *All the Days of Methuselah, &c.*] What was wanting in the Days of his Father, God, in some sort, made up in his Age: Which was extended to the longest term of all other Men. He died in the very Year of the Deluge, according to the import of his Name. See *Vers* 21.

Ver. 29. *He called his Name Noah.*] Which signifies *Rest*, or *Refreshment*; which proceeds from *Rest* and *Quiet*. Because, says he,

This same shall comfort us, concerning our work and toil of our Hands.] He expected, some think, that he should be the *blest Seed*, promised, III. 15. Or, that it should spring immediately from him. But the last words, *toil of our hands*, seem to import some inferiour consolation, which he expected from *Noah*: And the *Hebrew* Interpreters generally expound it thus; *He shall make our Labour in tilling the Earth, more easie and less toilsome to us.* Which agrees to what follows.

Because of the Ground which the LORD hath cursed.] There was a general Curse upon it, for the Sin of *Adam*; and a particular upon some part of it, for the Sin of *Cain*: Now God, he foretells, would take them both off in great measure; and bleſs

bleſs the Earth to the poſterity of *this ſame Man*: Who perfected the Art of Husbandry, and found out fitter Inſtruments for plowing the Earth, than had been known before. When *Men* being chiefly employed in digging and throwing up the Earth with their own Hands, their labour was more difficult: Which now is much abated, becauſe the pains lie more upon *Beaſts* than upon *Men*. And indeed *Noah* is called, IX. 20. *Iſch haadamah*, a Man of the Ground (which we tranſlate an *Husbandman*) one that improved *Agriculture*, as other famous Men had done *Poſtorage*, and found out other Arts, IV. 20, &c.

In the ſame place alſo (IX. 20.) we read that *Noah* planted a *Vineyard*: With reſpect to which, if he was the firſt inventor of making Wine, he might well be ſaid here, to comfort them concerning their work and toil of their hands: Wine chearing the Heart, and reviving the Spirits of Men, that are ſpent with Labour.

But if the laſt Words of this Verſe be expounded of the *LORD's* Curſing the Ground, by ſending a Flood upon it, as *Enoch* had foretold; then *Noah* is here called their *Comforter*, with reſpect to his being the Reſtorer of the World, after it had been diſpeopled by that inundation. And ſo *Jacobus Capellus*, not unreaſonably interprets them to have relation to both Curſes, à maledictione, quam Terræ inflixit, & infliturus eſt Deus. He ſhall give Men reſt from the Curſe which God hath inflicted, and intends further to inflict upon the Earth. *Hiſt. Sacra & Exot. ad A. M. 1053.*

Ver. 32. *And Noah was Five hundred Years old.*] See Verſe 6. where I have ſaid enough to ſhew, it is not reaſonable to think he had no Children 'till this Age of his Life.

R

And

And Naab begat Shem, Ham, and Japhet.] Here ends the Line of *Adam*, before the Flood. For tho' these Three were married, it appears (VII. 13.) before the Flood came; yet they either had no Children, or they did not live: For they carried none with them into the Ark.

It doth not follow that *Shem* was the Eldest of these Three, because he is here, and every where else in this Book, mentioned first: For I shall show plainly in its due place that *Japhet* was the Eldest. (X. 21.) *Scaliger* indeed would have this a settled Rule, that, *Hunc Ordinem Filii in Scriptura habent, quem illis natura dedit.* That Children are placed in Scripture, according to the Order which Nature hath given them. But it is apparent from many Instances, that the Scripture hath regard to their Dignity otherways, and not to the Order of their Birth. As *Abraham* is mentioned before *Nabor* and *Haran*, *merito excellentia*, with respect to his Excellence (as *St. Austin* speaks) to which God raised him, though he was not the Eldest Son of *Terah*, *Gen.* XI. 28. Thus *Jacob* is mentioned before *Esau*, *Mal.* I. 1. and *Isaac* before *Ishmael*, *1 Chron.* I. 28. Thus *Shem's* Eminence in other respects, placed him before *Japhet*, to whom he was inferiour in the order of Nature: As appears even from their *Genealogy* both in *Gen.* X. and *1 Chron.* I. where *Shem's* posterity are placed below those of both his other Brothers.

CHAP. VI.

Ver. 1. **W**hen Men began to multiply.] To increase exceeding fast; for they were multiplied before, but not so as to fill the Earth. Or the Word *Men* may be limited to the Children of *Cain*, (See *Verse* 2.) who now began to be very numerous.

And Daughters were born to them.] In great numbers: For Daughters no doubt they had before; but now so many more Daughters than Sons, that they had not Matches for all: No, though we should suppose they followed the Steps of *Lamech*, (IV. 19.) and took more Wives than one.

Ver. 2. *The Sons of God.*] There are two famous Interpretations of these Words, (besides that of some of the Ancients, who took them for *Angels*.) Some understand by the *Sons of God*, the great Men, Nobles, Rulers, and Judges, whether they were of the Family of *Seth* or of *Cain*: And so indeed the word *Elohim* signifies in many places, *Exod.* XXI. 6. XXII. 28. &c. and the ancient Greek Version, which *Philo* and *St. Austin* used, perhaps meant no more, where these words are translated, *οἱ ἄγγελοι τοῦ Θεοῦ*, *The Angels of God*, his great Ministers in this World; who in after-times were mistaken for *Angels in Heaven*. These great Persons were taken with the Beauty of the *Daughters of Men*, i. e. of the meaner sort, (for so sometimes *Men* signifies, *Psal.* XLIX. 2, &c.) and took, by Force and Violence, as many as they pleased; being so potent as to be able to do any thing

with impunity. For they that should have given a good Example, and punished Vice, were the great promoters of it.

But there are other ancient Interpreters, and most of the later, who by the *Sons of God* understand the posterity of *Seth*, who were the Worshipers of the true God. IV. *Ult.*

They saw the Daughters of Men.] Conversed with the Daughters of *Cain*. So *Tho. Aquinas* himself interprets it. *Pars I. Q. 51. Art. 3. ad 6.*

That they were Fair.] Being exceedingly taken with their Beauty.

And they took them Wives.] Made Matches with them, and perhaps took more than one apiece.

Of all that they chose.] Whomsoever they liked, (so the word *chuse* is used in many places, *Psal. XXV. 12, &c.*) without regard to any thing else but their Beauty. Some of the *Hebrews* by *Daughters* understand *Virgins*, which they distinguish from *Nasim*, *Wives* or married Women; whom they also took and abused as they pleased. But there is no evidence of this. The plain Sence is, that they who had hitherto kept themselves (unless it were some few, See *Verse 15.*) unmingled with the posterity of *Cain*, according to a Solemn charge which their godly Forefathers had given them, were now joined to them in Marriage, and made one People with them. Which was the greater Crime, if we can give any credit to what an *Arabick* Writer saith, mentioned first by *Mr. Selden* in his Book *de Diis Syris*, *Cap. 3. prolegom. & de Jure N. & G. L. V. Cap. 8. f. 578.*) that the Children of *Seth* had sworn by the Blood of *Abel*, they would never leave the mountainous Countrey which they inhabited, to go down into the Valley

ley where the Children of *Cain* lived. The same Author (*viz.* *Patricides* with *Elmacinus* also) says, that they were inveigled to break this Oath, by the Beauty of *Naamah* before-mentioned, IV. 22. and the Musick of her Brother *Jubal*. For the *Cainites* spent their time in Feasting, Musick, Dancing, and Sports: Which allured the Children of *Seth* to come down and marry with them. Whereby all manner of Impurity, Impiety, Idolatry, Rapine and Violence filled the whole Earth, and that with impunity, as *Eusebius* observes, *L. VII. Prepar. c. 8.* This *Moses* here takes notice of, that he might give the reason, why the whole posterity of *Seth*, even those who sprang from that holy Man *Enoch* (except *Noah* and his Family) were overflowed with the Deluge, as well as the race of *Cain*: Because they had defiled themselves with their cursed Affinity; and thereby were corrupted with their wicked Manners.

Ver. 3. *And the LORD said.*] Resolved with himself.

My Spirit.] Either speaking by his Prophets, such as *Enoch* had been, and *Noah* was: Or working inwardly in all Men's Hearts.

Shall not always strive with Man.] Chide and Reprove them, and thereby endeavour to bring them to Repentance; but proceed to punish them. There are several other Interpretations, which may be seen in all Commentators: Which to me seem more forced than this.

For that he also is Flesh.] For that besides his wicked actions, he is grown wholly Fleshly in his inclinations and affections. He savours nothing but carnal things; and consequently is incurable. Or, as others expound it, even the best of them (the Children of *Seth*) are become fleshly Men. *Yes:*

Yet his days shall be an Hundred and twenty years.] I will not destroy Mankind presently; but have patience with them so long, that it may appear I would willingly have saved them.

Ver. 4. There were Giants in the Earth.] Men of vast Stature and Strength, which tempted them to oppress others by Violence: For so several of the Ancients Translate the Hebrew word *Nephilim* by *Blasphemy*, *Violent Men*, who carried all before them by main force: *Tyrants* who filled the World with Rapines and Murders, and all manner of wickedness, having society with the Devil, (as *Eusebius* understands it, *L. VII. prepar. c. 8*) in infernal Arts, which they introduced. *Josephus* calls them *ὕβρις καὶ πᾶν τὸ κακόν καλῶς*, insolent contemners of all the Laws of God and Man. Which made *Origen* look upon them only as *impious Atheists*: But, no doubt, the extraordinary Bulk and Strength of their Body is also intended.

In those days.] i. e. Before the *Sons of God* married with the *Daughters of Men*. For these *Giants* were produced by those who went down and mixed with the posterity of *Cain* in the days of *Jared*: As both *Elmacinus* and *Patricides* understand it.

And also after that, when the Sons of God came in unto the Children of Men, and they bare Children to them.] The word *Children* is not in the Hebrew: and it better agrees with what goes before to translate it, *Even they bare Giants unto them*. Besides those which were before, there was a new Race of Gigantick Persons begot by the *Sons of God* on the *Daughters of Men*.

The same became mighty Men.] Of great Power, as well as Strength of Body.

Which

Which were of old.] This may referr either to what goes before, or to that which follows.

Men of renown.] Of great Undertakings, and adventurous Actions: Which got them a great Name in Ancient time. But they were no less famous for their Wickedness, than for their Valorous and great Exploits; for by their means all Mankind were overrun with Impiety, as it follows in the next Verse.

Ver. 5. *God saw the wickedness of Man that it was great, &c.*] All sorts of Wickedness in an high degree overspread the whole Earth.

And that every imagination of the thoughts of his heart, &c.] And that there were no hopes of their amendment; their very minds being so set upon Wickedness, that they thought of nothing else but how to satisfy their Lusts. In the Margin it is, *their whole Imagination, i. e.* all the designs, and contrivances of all the Men of that Age, and this continually, Day and Night, were only Rapine, Filthiness, and all manner of Evil.

Ver. 6. *And God repented, &c.*] God can neither properly repent, nor be grieved: But such Expressions signify he resolved to do, as Men do; who when they repent of any thing, endeavour to undo it. And so it here follows,

Ver. 7. *The LORD said, I will destroy Man whom I have created, &c.*] Though they be my Creatures, I am resolved to have no pity upon them, but to abolish them, and all things else upon the Earth. For that sort of punishment which God intended, would in its own nature sweep all away.

For it repenteth me that I have made them.] See Verse 6. This represents how highly God was offended, that he would leave nothing of the old World

World remaining, but only to preserve the Seed of a new one.

Ver. 8. *But Noah found grace, &c.*] This single Person God resolved to spare, because (as it follows) he continued untainted in the midst of an universal Contagion.

Ver. 9. *These are the generations of Noah.*] An account of his Family. Or as *Paulus Fagius* (who upon XXXVII. 2. expounds the Word we translate *Generations*, to signify *Events*) *These are the things which beset Noah and his Family.* Which way soever we expound this, the next Words are inserted by a *Parentthesis* as a Character of *Noah*, who was,

A just Man.] Free from that Violence, which the rest committed.

And perfect in his generations.] Not guilty of any of those other Sins, which every where abounded.

And Noah walked with God.] Not only did well, but was addicted (as we speak) to it; continuing constant in the way of Righteousness.

Ver. 10.] *And Noah begat three Sons, &c.*] Ver. 32.

Ver. 11.] *The Earth also was corrupt before God.*] The Jewish Doctors say, That by *corruption* is always understood either *filthiness* (or forbidden mixtures) or else *Idolatry*. Some take the first to be here meant, and then the next words, *Filled with Violence*, denote their perverting of Justice, taking Bribes, and oppressing Men by open force. But others think it better by *corruption* to understand *Idolatry*: And then this Generation is accused of the two highest Crimes that can be committed; the one of which is between Man and his Neighbour, and the other between Man and God. The highest degree of the former is, when they that sit in Judgment make Unrighteous Decrees:

Decrees: Which *R. Solomon* thinks is principally meant in these Words, *the Earth was filled with Violence.* See *Mr. Selden, L. V. de Jure N. & G. c. 9.* latter end. However we understand the Words, they point at some special enormous Sins, which are only comprehended in general Words before.

Ver. 12. *God looked upon the Earth, &c.]* No fruits of God's long-suffering appearing, he resolved to visit Men for their Wickedness: Which had rather increased, than been lessened, by his forbearing them One hundred and twenty Years: Which now, we must suppose, drew near to an end, *Verse 13.* The observation of some of the *Hebrew Doctors* perhaps is too curious, which is this: That the Name of *Jehovah*, which we translate *LORD*, is used, *Verse 3.* where the first mention is made of this matter; for it betokens the *clemency* of the Divine Majesty; till the One hundred and twenty Years were out, and then *Moses* uses the Word *Elohim*, which is a Name of *Judgment*; the time of which was come.

For all flesh. i. e. all Men, had corrupted his way upon Earth.] Wholly departed from the Rule of Righteousness; or had made their way of Life abominable throughout the whole World.

Ver. 13. *The end of all flesh is come before me.]* I am determined to make an end of, *i. e.* to destroy all mankind shortly. So it follows,

I will destroy them with the Earth.] i. e. With all the Beasts and the Fruits of the Earth. Or, *from the Earth*, as it is in the Margin.

Ver. 14. *Make thee an Ark.]* This Vessel was not in the form of one of our Ships, or Boats: For it was not made sharp forward to cut the Waves, but broad

S

like

like a Chest; and therefore had a flat bottom, with a Cover or a Roof. We do not find it had any Rudder, being steered by Angels.

[Of Gopher-wood.] There are various opinions about Gopher, which some take for Cedar, others for Pine, &c. but our learned Nic. Fuller in his *Miscellanies* hath observed, that it is nothing else but that which the Greeks call *Κύπριος*, the Cypress-Tree. For taking away the termination, *Cypar* and *Gopbar* differ very little in their sound. *Bochartus* hath confirmed this, and shown that no Country abounds so much with this Wood, as that part of *Affyria* which was about *Babylon*: Where *Arrianus* says *Alexander* built a Navy of these Trees, *τις τῶν δὲ ὑψηλῶν ἑστὶν ἡ δὲ παρὰ τὸν ποταμὸν ἐστὶν ἡ τοῦ Ἰσχυροῦ ἡ τοῦ Ἀσσυρίου*, &c. (L. VII.) for there is great plenty of these Trees alone in the Country of *Affyria*, but of other fit for making Ships, there is great scarcity. *Strabo* saith the same, L. XVI. From whence *Bochart* thinks it probable, that *Noah* and his Children lived in this Country before the Flood; for it is not likely that such a vast Bulk as the Ark, was carried far from the place where it was made: And the Mountains of *Ararat*, which he will have to be the *Gordisæan* Mountains, are upon the borders of *Affyria* Northward; which way the Wind blew (if there were any) in all likelyhood; the Rain coming from the South Sea. L. I. *Phaleg*, c. 4.

[*Rooms shalt thou make.*] Little Cabbins or Cells; to sever the Beasts from the Birds; the clean Beasts from the unclean; and to preserve their several sorts of Food.

[*And shalt pitch it, &c.*] So the *Arabick* translation expressly, *pitch it with pitch*. For the *bitumen*, which was plentiful thereabouts (which others think is here meant)

meant) was of the same nature, and served for the same use with Pitch: Being very glutinous and tenacious, to keep things close together. But not only the Chinks were filled with it; but the whole Body of the Ark seems to have been all over daubed with it.

Within.] To give a wholesome Scent, some think, among so many Beasts.

And without.] To make the Ark more glib and slippery, to swim in the Water more easily.

Ver. 15. *And this is the fashion, &c.]* There are those who take these for Geometrical Cubits; every one of which contains Six of the common. But there is no need of such: For taking them for common Cubits, containing each only one Foot and an half, it is demonstrable there might be room enough in the Ark, for all sorts of Beasts and Birds, with Noah's Family, and their necessary provision. See Verse 20.

Ver. 16. *A Window shalt thou make to the Ark.]* To let in the Light into the several Apartments: For which, should we conceive, that one great Window might be so contrived as to be sufficient; I do not see how that would exclude many little ones, here and there, for greater convenience.

And in a Cubit shalt thou finish it above.] That is, finish the Ark; which had a Cover it is plain from VIII. 13. and was made shelving, that the Rain might slide off.

And the Door of the Ark shalt thou set in the side thereof.] But on what side, or whereabouts on the side, is not certain. It is probable on one of the long sides, and in the middle of it. *Patricides* calls it the *Eastern side*.

[With lower, second, and third Stories, &c.] That Arabian Author, and *Pirke Eliezer* (Cap. 23.) place Noah and his Family in the uppermost Story; the Birds in the middle; and the Beasts in the lowest. But they forget to leave a place for their Provision: And therefore they make a better distribution who think the Beasts were bestowed in the lower Story, and that the third served for the Birds, with Noah and his Family: The second between both, being left for the Stores that were to be laid in of Meat and Drink for them all. The creeping things, some think, might well live in the space between the lower Story, and the bottom of the Ark.

Ver. 17. And behold, I, even I, do bring a Flood of Waters, &c.] i. e. They shall unavoidably be all swept away; for I my self will bring a Deluge upon them: Not an ordinary Flood, but one of which I will appear to be the Author. All Nations, it plainly appears, by such Records as remain, had heard something of this Flood. *Lucian* in his *Dea Syria* tells a long story of it, out of the Archives of *Hierapolis* very like to this of *Moses*, only he puts the Name of *Deucalion* instead of *Noah*. *Plutarch* mentions the Dove sent out of the Ark. And so doth *Abydenus*, mentioned by *Eusebius*, (L. IX. *Præpar. Evang.* c. 12.) speak of Birds in general, which being sent out, returned again to the Ship, finding no place to rest in but there only. *Josephus* mentions a great many more, not only *Berosus* the Chaldaean, but *Hieronymus Aegyptius* who wrote the Ancient Phœnician History, *Mnaseas*, *Nicholaus Damascenus*, with many others. St. *Cyril* also, L. I. against *Julian*, quotes a passage out of *Alexander Polyhistor*, wherein is part of the Story; only he calls Noah by the Name of *Xisuthros*, (as *Abydenus* calls him

him *Scisithrus*) in the Dialect of the *Affyrians*, as some conjecture. And now it appears that the *Americans* have had a Tradition of it, (as credible Authors, *Acosta*, *Herrera*, and others inform us,) which saith, The whole Race of Mankind was destroyed by the Deluge, except some few that escaped. They are the words of *Augustin Corata*, concerning the *Peruvian* Tradition. And *Lupus Gomara* saith the same from those of *Mexico*. And if we can believe *Mart. Martinus* his History of *China*, there is the like among the People of that Country.

Ver. 18. *And with thee I will establish my Covenant.*] I will make good the Promise I have made thee, to preserve thee and all that are with thee in the Ark. For so the word *Covenant* is sometimes used: And it is reasonable to think God made him such a Promise; which is plainly enough implied in *verse* 8. Or, otherwise, we must understand this of the Covenant about the promised Seed, III. 15. which he saith he will establish with him; and consequently preserve him from perishing.

Thou, thy Sons, and thy Sons Wives with thee.] This Passage shows the Ark was not an *hundred* Years in building, as some have imagined: For none of these Sons were born an *hundred* Years before the Flood; and we must allow some Years for their growth, till they were fit to take Wives. Compare V. 32. with VII. 6. And, if we observe how *Sem*, though he had a Wife before the Flood, yet had no Children, (for *Arphaxad* his first Child was not born till two Years after the Flood, XI. 10.) it will incline us to think, that *Noah* received the Command for building the Ark, not long before the Flood came.

Ver.

Ver. 19. *Two of every sort.*] i. e. Of unclean Beasts, as it is explained, VII. 2.

They shall be Male and Female.] To preserve the Species. *Lucian* in his Book of the Syrian Goddess, where he describes the Flood, saith, all Creatures went into the Ark, *as Ulysses, by pairs.*

Ver. 20. *Of Fowls after their kind, &c.*] In such Numbers as is directed afterward, VII. 3. Which seems to some to be so very great, there being many sorts of living Creatures, that they could not possibly be crowded into the Ark; together with Food sufficient for them. But such Persons never distinctly considered such things as these. *First*, That all those which could live in the Water, are excepted: And so can several Creatures besides Fishes. *Secondly*, That of the Species of Beasts, including also Serpents, there are not certainly known and described above an hundred and fifty, (as *Mr. Ray* hath observed,) and the Number of Birds about five hundred. *Thirdly*, That there are but a few Species of very vast Creatures, such as *Elephants, Horses, &c.* And, *Fourthly*, That Birds are generally of so small a bulk, that they take up but a little room. And, *Fifthly*, That if we suppose creeping Insects ought to be included, they take up less, though very numerous. And, *Lastly*, That less Provision would serve them all, when they were shut up close, and did not spend themselves by Motion; and besides, were in a continual confused Agitation, which pall'd their Appetites. From all which, and many more Considerations, it is easie to demonstrate there was more than room enough, for all sorts of Creatures that God commanded to be brought into the Ark: And for their Food, during the time they stayed in it.

Two

Two of every sort shall come unto thee, &c.] In the foregoing Verse he had said, *Two of every sort shalt thou bring into the Ark.* Which he might think impossible; for by what means should he get them all together? Therefore here it is explained in these words, *they shall come unto thee*; by the Care of God, who made them and moved them to it. R. Eliezer (c. 23. of his *Pirke*) is commonly censured for saying, *The Angels that govern every Species of Creatures, brought them thither.* But (setting aside the Opinion of Angels peculiarly presiding over every kind of Creature,) I see no incongruity in affirming that God, by the Ministry of his Angels, brought them to the Ark: But it is rather agreeable to the Holy Scriptures, which represent the Divine Majesty, as employing their Service in all Affairs here below.

Ver. 21. *Take unto thee of all Food that is eaten, &c.*] Either by Man or Beast: Food suitable to every Creature. Among which, though there be many that feed on Flesh; yet other Food, as several Histories testify, will go down with them, when they are accustomed to it. See *Philostatus*, L. V. c. 15. *Tzetzes Chil. V. Hist. 9. Sulpit. Severus, De Monacho Thebaid. Dial. I. c. 7.*

Ver. 22. *Thus did Noah, according to all that God commanded him, &c.*] i. e. He made the Ark of such Dimensions, and laid up Provisions for all Creatures, as he was directed. This he did when the hundred and twenty Years drew towards an end. See *Ver. 18.*

CHAP. VII.

Ver. 1. *C*ome thou and all thy House into the Ark.] When the time of God's Patience was expired, he required him to enter into the Ark which he had prepared ; and unto which all sorts of Creatures were gathered.

For I have seen thee, &c.] I have observed thee sincerely Obedient, when all the rest of the World were impious.

Ver. 2. *Of every clean Beast, &c.*] The distinction of Beasts *clean* and *unclean* being made by the Law of *Moses*, hath given some a colour to say that he wrote this Book after they came out of *Egypt* and received the Law : Which made him speak in that Style. But it may be answered to this, That though with respect to Mens Food the distinction of *clean* and *unclean* Creatures was not before the Law ; yet some were accounted fit for Sacrifice, and others not fit, from the beginning. And then *clean Beasts* in this place, are such as are not rapacious ; which were not to be offered unto God. In short, the rite of Sacrificing being before the Flood, this difference of Beasts was also before it. The only Question is, How Men came to make this difference ? Some imagine, That they considered the Nature of Beasts, and by common Reason determined that ravenous Creatures were unfit for Sacrifice : But it is more likely that they had Directions from God for this, as they had for Sacrificing. Which though they be not recorded, yet, I think, are rather to be supposed, than
imagine

imagine Men were left in such Matters to their own Discretion. *Abarbinel* indeed here says, That *Noah* out of his profound Wisdom discerned clean from unclean: And if he had stop'd here, and not added, That he discerned the difference from their Natures, he had said the truth. For, he being a Prophet, may be thought to have had Instructions from above about such Matters; though others, who first were taught to sacrifice had them before him.

By sevens.] Seven couple, it is most probable, that they might have sufficient for Sacrifice when they came out of the Ark; and, if need were, for Food if other Provision did not hold out: At least for Food, after the Flood, when God enlarged their former Grant, IX. 3.

Ver. 4. *For yet seven Days, &c.*] So much time he gave him for the disposing himself, and all things else in the Ark.

Ver. 5. *And Noah did according unto all that the LORD commanded him.*] He had said the same before, VI. 22. with respect to the preparation of the Ark and provision of Food: And now repeats here again with respect to his entering into it himself, with all other Creatures. For so it follows, *verse* 7, 8, &c.

Ver. 6. *Noah was six hundred years old, &c.*] Current, as we speak, not compleat, as appears by comparing this with IX. 28, 29. where he is said to have lived *three hundred and fifty* Years after the Flood, and in all *nine hundred and fifty*. Whereas it should have been *nine hundred fifty one*, if he had been full *six hundred* Years old when the Flood began.

V. 10. *And it came to pass after seven Days, &c.*] As he had said, *verse* 4.

T

Ver.

Ver. 11. *In the second Month.*] Of the Year, not of the *six hundredth* Year of Noah's life : *i.e.* In *October* ; for anciently the Year began in *September* : Which was changed, among the *Israelites*, in Memory of their coming out of *Egypt*, into *March*, *Exod.* XII. 2.

The seventeenth Day of the Month.] Which was the beginning of our *November*.

All the Fountains of the great deep were broken up, &c.] Here are two Causes assigned of the Deluge : *First*, The breaking up the Fountains of the great Deep : And, *Secondly*, *The opening the Windows of Heaven*. By the great Deep is meant, those Waters that are contained in vast quantities, within the Bowels of the Earth. Which being pressed upward, by the falling down of the Earth, or some other Cause unknown to us, gushed out violently at several parts of the Earth, where they either found or made a vent. For that's meant by *breaking up the Fountains* of the great Deep : The great holes, or rather gaps that were made in the Earth ; at which those subterraneous Waters burst out. This joined with the continual Rains for *forty* Days together, might well make such a Flood, as is here described. For Rain came down not in ordinary Showers, but in Floods ; Which *Moses* calls opening the *Windows*, or *Flood-gates* of Heaven : And the *LXX* translate *Cataracts*. Which they can best understand, who have seen those fallings of Waters in the *Indies*, called *Spouts* : Where Clouds do not break into Drops, but fall with a terrible violence, in a Torrent. In short, it is evident from this History, that the Waters did once cover the Earth, (we know not how deep,) so that nothing of the Earth could be seen, till God separated them, and raised some into Clouds, and made

made the rest fall into Channels, which were made for them, and commanded dry Land to appear, *Gen. I. 2, 7, 10.* Therefore it is no wonder, if these Waters were raised up again, by some means or other, to cover the Earth as before: Especially when the Waters above the Firmament, came down to join with those below, as they did at the beginning.

This some wise Heathen look'd upon as a possible thing. For *Seneca* treating of that *fatal Day*, (as he calls it, *L. III. Nat. Quest. c. 27.*) when the *Deluge* shall come, (for he fancied it still Future,) questions how it may come to pass. Whether by the force of the Ocean overflowing the Earth; or, by perpetual Rains without intermission; or, by the swelling of Rivers, and the opening of new Fountains; or, there shall not be one Cause alone of so great a mischief; but all these things concurr, *uno agmine ad exitium humani generis*, in one Troop to the Destruction of Mankind. Which last Resolution, he thinks, is the Truth, both there, and in the last Chapter of that Book. Where he hath these remarkable Words; *Where hath not Nature disposed Moisture, to attack us on all sides, when it pleases? Immanes sunt in abdito lacus, &c.* 'There are huge Lakes which we do not see; much of the Sea, that lies hidden; many Rivers that slide in secret. So that there may be Causes of a Deluge on all sides, when some Waters flow in under the Earth; others flow round about it, which being long pent up overwhelm it; and Rivers join with Rivers, Pools with Pools, &c. And as our Bodies sometimes dissolve into Sweat, so the Earth shall melt, and without the help of other Causes, shall find in it self, what will drown it, &c. There being on a sudden, every where, openly,

A COMMENTARY

‘and secretly, from above, and from beneath, an ‘eruption of Waters. Which Words are written as if he had been directed to make a Commentary upon *Moses*.

Ver. 12. *And the Rain was upon the Earth forty Days, &c.*] It continued raining so long, without any intermission.

Ver. 13. *In the self-same Day, &c.*] In that very Day, when the Rain began, did *Noah* and his Family, &c. finish their going into the Ark. Which could not be done in a Day or two; but required a good deal of time: And now he had compleated it; the very last Creature being there bestowed. For, it is likely, he put in all other things first; and then went in himself, with his Wife, and Children, and their Wives: Who were no sooner entred, but the Waters brake in upon the Earth from beneath; and came down pouring from above.

Ver. 16. *The LORD shut him in.*] Or, shut the Door after him: Closed it so fast, that the Waters could not enter, though it was not pitched, as the rest of the Ark. How this was done, we need not enquire. It is likely by an Angelical Power; which, I supposed before, conducted the several Creatures into the Ark.

Ver. 17. *And the Flood was forty Days upon the Earth, &c.*] After forty Days Rain, the Waters were so high; that they bare up the Ark, so that it did not touch the Earth.

Ver. 18. *And the Waters prevailed.*] By more Rain, which fell after the forty Days, the Inundation grew strong and mighty, (as the Hebrew word signifies,) so strong, that the Waters bore down Houses, and Trees, as some expound it.

And

And were increased greatly.] He said before, *verse 17.* they were *increased*, but now, that they were *greatly increased*. Which must be by more Rain still falling on the Earth; though not in such uninterrupted Showers, as during the forty Days.

And the Ark went upon the Face of the Waters.] Moved from place to place, as the Waves drove it.

Ver. 19. And the Waters prevailed exceedingly upon the Earth.] This is an higher Expression than before; signifying their rising still to a greater pitch by continued Rains.

And all the high Mountains, that were under the whole Heaven, were covered.] There were those anciently, and they have their Successors now, who imagined the Flood was not Universal, *αὐτὸ ἐπὶ τῶν ἀνθρώπων ὤρεται*, but only there, where Men then dwelt; as the Author of the Questions, *Ad Orthodoxos*, tells us, *Q. 34.* But they are confuted by these Words, and by other Passages, which say all Flesh died. For the truth is, the World was then fully peopled, as it is now, and not only inhabited in some Parts of it, as may be easily demonstrated, if Men would but consider, That in the space of *One thousand six hundred fifty six* Years, when Men lived so long as they then did, their increase could not but be *six times* more than hath been in the space of *Five thousand* Years since Mens lives are shortened, as we now see them. Therefore it is a strange weakness to fantasie, that only *Palastine, Syria, or Mesopotamia*, or some such Country, was drowned by the Flood; no more of the Earth being then inhabited: For those Countries could not have held the *fortieth* part of the Inhabitants, which were produced between the Creation and the Flood; no, all the Earth was

was not more than sufficient to contain them; as many have clearly proved.

Plato says, there were in his days, Παλαιαί λήραι, ancient Traditions, which affirm'd there had been sundry destructions of Mankind by Floods, as well as other ways: In which βεβήκοιεν τῆς ἀνθρωπίνης λείπειν γένους, a small parcel of Mankind were left. And particularly he saith concerning Floods, That they were so great, that only σμικρὰ ζώοντα, some *very little Sparks* of Mankind were saved, and those upon the tops of Mountains: And the like he saith of Beasts, That ἀσπίνα πάντα, very few of them were left, to support the life of Mankind. L. III. De Legib. p. 677. Edit. Seran. But this appears to have been an imperfect Tradition, the higher Mountains having been covered with the Waters, as well as the low Countries; and that all the Earth over. Which need not seem strange if we consider what was said before upon *Versè 11.* And withal observe that the *Diameter* of the Earth being *seven thousand Miles*, and consequently from the Superficies to the Center, no less than *Three thousand five hundred Miles*, it is not incredible, (as Sir W. Raleigh discourses, L. I. c. 7. §. 6.) that there was Water enough in the *great Deep*, which being forced up from thence, might overflow the loftiest Mountains: Especially, when Water came pouring down *also* from above so fast, that no Words can express it. For there is no Mountain above *thirty Miles* high, upright; which *thirty Miles* being found in the Depths of the Earth, *One hundred and sixteen* times; why should we think it incredible that the Waters in the Earth (*Three thousand five hundred Miles* deep) might be well able to cover the space of *thirty Miles* in height? It would

would help Mens unbelief, if they would likewise consider the vast Inundations, which are made yearly in *Egypt*, only from the Rains that fall in *Æthiopia*: And the like Overflowings yearly in *America*, of the great River *Orenoque*; whereby many Islands and Plains, at other times inhabited, are laid twenty Foot under Water, between May and September.

Ver. 20. *Fifteen Cubits upwards did the Waters prevail, &c.*] *Moses* doth not here plainly say, That the Waters prevailed *fifteen* Cubits above the highest Mountains; though I do not see, but there might be Water enough heaped up, by the fore-mentioned means, to cover them so high: And the whole *Verse* be thus interpreted, *The Waters prevailed fifteen Cubits upwards, after the Mountains were covered.* Otherwise, by the *high Hills* in the *Verse* before, we must understand only such single Hills, as are in several Countries; and by *Mountains* in this *Verse*, those long Ridges of Hills (such as *Caucasus* and *Taurus*, &c.) which stretch themselves many hundreds of Miles, through a great part of the Earth. See VIII. 5.

Ver. 24. *And the Waters prevailed upon the Earth an hundred and fifty Days.*] These words seem to me to import, That whatsoever short intermissions there might be, yet the Rain continued an *Hundred and fifty Days*. Otherwise, it is hard to explain how the Waters increased more and more, as it is said, *verse* 17, 18, 19. Besides, had the Rain ended as we commonly suppose, at *forty Days* end, the Waters could not have prevailed an *Hundred and fifty Days*, but would have sunk much before that time; by reason of the declivity of the Earth. And yet they were

were so far from falling, that (as Mr. Ray hath observed in his pious and learned Discourse of the *Dissolution of the World*,) the tops of Mountains were not seen, till the beginning of the *tenth* Month; that is, till *Two hundred and seventy Days* were passed.

CHAP. VIII.

VER. 1. **A**ND God remembered Noah, &c.] Took Compassion upon him, and heard his Prayers, which we may well suppose he made for himself and for all Creatures that were with him. Thus the word *remember* is used, XIX. 29. XXX. 22. The Hebrew Doctors here again take notice of the word *Elohim*, (See VI. 12.) which is the Name for *Judges*; and observe that even *God's* Justice was turned to Mercy. Justice it self was satisfied, as *Sol. Jarchi* expresses it.

And God made a Wind to pass over the Earth, &c.] Some gather from hence, that during the fall of the Rain, there was no Storm or violent Wind at all; but the Rain fell down-right. And consequently the Ark was not driven far from the place where it was built: It having no Masts, or Sails, but moving as a Hulk or Body of a Ship, without a Rudder, upon a calm Sea. *Philo* indeed (in his Book *De Abrahamo*) gives a quite different Description of the Deluge; representing the incessant Showers, to have been accompanied with dreadful Thunder and Lightning, Storms and Tempests. But there is not a word in this Story to countenance it.

This

This Wind it is very probable was the *North-Wind*, which is very drying, and drives away Rain, (*Prov. XXV. 23.*) which came, perhaps, out of the *South*, as I said upon VI. 14. Thus *Ovid* represents it in the Flood of *Deucalion*, where he saith *Jupiter*,

Nubila disjecit, nimisque Aquilone remotis, &c.

And the Waters asswaged.] This drying Wind, and the Sun, which now began to shine, with great power, made the Waters fall. For, if the *Second Month*, when the Flood began, was part of our *October* and *November*; then the Flood abated (after an *Hundred and fifty Days*) in the beginning of *May*, when the Summer came on apace.

Ver. 2. The Fountains also of the Deep.] There was no further irruption or boiling up of the Water out of the Bowels of the Earth.

And the Rain from Heaven was restrained.] So that the Rains ceased at the end of an *Hundred and fifty Days*.

Ver. 3. And the Waters returned from off the Earth continually, &c.] The Waters rolling to and fro by the Wind, fell by little and little: And after the end of the *Hundred and fifty Days* began to decrease. So the *vulgar Latin* well translates the latter end of this Verse, *were abated*, i. e. began sensibly to decrease.

Ver. 4. And the Ark rested in the seventh Month, &c.] Of the Year, not of the Flood.

Upon the Mountains of Ararat.] i. e. Upon one of the Mountains, as *XIX. 29. God overthrew the Cities in which Lot dwelt*; i. e. In one of which he dwelt. *Judg. XII. 7. Jephtah was buried in the Cities of Gilead*;

lead; i. e. In one of the Cities. For there was no one Mountain called by this Name of *Ararat*: But it belonged to a long Ridge of Mountains, like the *Alps* or *Pyrenean*, which are Names appertaining, not to one, but to all. And Sir *W. Raleigh*, I think, truly judges that all the long Ridge of Mountains, which run through *Armenia*, *Mesopotamia*, *Affyria*, *Media*, *Susiana*, &c. i. e. From *Cilicia* to *Parapontus*, are called by *Moses*, *Ararat*, as by *Pliny* they are called *Taurus*. And that Author thinks the Ark settled in some of the Eastern Parts of *Taurus*, because *Noah* planted himself in the East after the Flood, (and it is likely did not travel far from the place where the Ark rested,) as appears, he thinks, from *Gen. XI. 2.* where we read his Posterity, when they began to spread, went *Westward* and built *Babel*. The common Opinion is, That the Ark rested in some of the Mountains of *Armenia*, as the vulgar *Latin* translates the word *Ararat*; i. e. saith *St. Hierom*, upon the highest part of *Taurus*. But *Epiphanius* (who was before him) saith, upon the *Gordisean* Mountains; and so *Jonathan*, and *Onkelos*, and the *Nubiensian* Geographer, and many others mentioned by *Bochartus*: Who is of this Opinion, as having the most Authority. Many of which say, That some Relicks of the Ark were remaining upon those Mountains: Which (as *Theodoret* observes upon *Isa. XIV. 13.*) were accounted the highest in the whole World. *V. Pholeg, L. II. c. 3.* and *L. IV. c. 38.*

There were such Reminders of this History among the ancient *Scythians*, that in their dispute with the *Egyptians* about their Antiquity, they argue it partly from hence; that if the Earth had ever been drown'd, their Country must needs be first inhabited again,

again, because it was first clear'd from the Water ; being the highest of all other Countries in the World.

Thus their Argument runs in *Justin*, L. II. c. 1. where he hath given us a brief relation of it, (if we had *Trogus*, whom he Epitomizes, it's likely we should have understood their Tradition more perfectly,) in this manner, *If all Countries were anciently drown'd in the Deep, protecto editissimam quamque partem, we must needs grant the highest parts of the Earth, were first uncovered of the Waters, that ran down from them : And the sooner any part was dry, the sooner were Animals there generated. Now Scythia is so much raised above all other Countries, that all the Rivers which rise there, run down into the Mæotis, and so into the Pontick and Egyptian Sea, &c.*

Ver. 5. *And the Waters decreased continually until the tenth Month.*] For the Summer's heat must needs very much dry them up, when there was no Rain.

In the tenth Month were the tops of the Mountains seen.] This shows the Mountain on which the Ark rested was the highest, at least in those Parts: Because it settled there above two Months before the tops of other Mountains were seen. And, perhaps, the Ark, by its weight, might settle there, while the top of that Mountain was covered with Water: Which, it's possible, might not appear much before the rest.

Ver. 6. *At the end of forty Days.*] Forty Days after the tops of the Mountains appeared, i. e. on the eleventh Day of the eleventh Month ; which was about the end of our July.

Ver. 7. *He sent forth a Raven.*] For the same End, no doubt, that the Dove was sent forth: To make discovery whether the Earth were dry: For, if it

were, the smell of the dead Carcases, he knew, would allure it to fly far from the Ark: Which it did not, but only hover'd about it, as it follows in the next Words.

Went forth to and fro.] In the *Hebrew* more plainly, *going forth, and returning*. That is, it often went from the Ark, and as often returned to it. For after many flights, finding nothing but Water, it still betook it self unto the Ark: either entring into it, or sitting upon it; 'till at last the Waters being dried up, it returned no more. That is, Fifty Days after its first going forth, *Verse 13*. All which time it spent in going out, and coming back. *Bochart* indeed approves of the *Greek* Version; which makes the Raven, *not to have returned*: For which he gives some specious Reasons, (*L. II. c. 12. P. 2. Hierozoic.*) and hath such of the *Hebrews* to countenance him, as *R. Elieser*, who saith, (*Pirke, c. 23.*) That the Raven found a Carcase of a Man upon a Mountain, and so would return no more.

But the next words (which in the *Greek* and *Hebrew* are both alike) confute this Translation.

Until the Waters were dried up from the Earth.] Which make this plain and easie Sense, in connexion with the foregoing, (as they run in the *Hebrew*,) that while the Earth continued covered with Water, the Raven often flew from the Ark, but finding no convenient place to rest in, returned thither again: Till the Ground was dry. Whereas, according to the *Greek*, we must suppose the Raven to have returned to the Ark, when the Waters were dried up from the Ground. Which is very absurd: For, if it had some time sat upon a Carcase floating in the Waters, before they were dried up, or upon the

top of some Mountain which already appeared ; what should make it return when all the Waters were gone every where, and not rather while they remained upon the Ground ?

Ver. 8. *Also he sent forth a Dove.*] As a proper Creature to make further Discoveries : Being of a strong flight, loving to feed upon the Ground, and pick up Seeds ; and constantly returning to its rest, from the remotest places. These two Birds, (the *Raven* and the *Dove*,) some imagine were sent forth upon one and the same Day, or but a Day between ; as *Bochartus* conjectures. But this doth not agree with *Verse* 10. where it is said, *Noah stayed yet other seven Days*, and then sent out the Dove again : Which relates to seven Days preceding ; which seem to have passed between the sending out of the *Raven* and of the *Dove*.

Ver. 9. *The Dove found no rest, &c.*] For, though the tops of the Mountains appeared, yet they continued muddy, as some conceive ; or, they were so far off, that the Dove could not easily reach them.

Ver. 10. *And he staid yet other seven Days.*] It appears by this, that on the *seventh* Day, *Noah* expected a Blessing rather than on another Day : It being the Day devoted from the beginning to Religious Services. Which he having (it is likely) performed, thereupon sent out the Dove upon this Day, as he had done before, with hope of good Tidings.

Ver. 11. *And, lo, in her Mouth was an Olive-Leaf,* (or *Branch* the word signifies) *pluckt off.*] *Bochart* thinks the Dove brought this out of *Assyria*, which abounds with Olive-Trees, and lay South of *Ararat* ; the Wind then blowing towards that Country from the North. (See *Hierozoic. L. I. c. 6. p. 2.*) where he shows out
of

of many Authors, that not only *Olive-Trees*, but some other also, will live and be green under Water. All the difficulty is, how the Dove could break off a Branch (as the *Vulgar* translates it) from the Tree. But it is easily solved, if we allow, as I have said before, that now it was Summer-time; which brought new Shoots out of the Trees, that were easily cropt.

So he knew the Waters were abated.] The tops of Mountains were seen before, *verse 5.* but now he understood the Waters had left the lower Grounds. Yet not so left them that the Dove would stay; the Earth, it is likely, remaining very chill.

Ver. 12. And he staid yet other seven Days.] See *Verse 10.* The Observation there, being confirm'd by what is repeated here.

Returned not again to him any more.] There wanting neither Food, nor a Nest wherein to repose it self. By which *Noah* understood, the Earth was not only dry, and fit to be inhabited: But that it was not quite spoiled by the Flood, but would afford Food for all Creatures.

Ver. 13. Noah removed the covering of the Ark.] Some of the Boards on the top. For he could see further by looking out there, than if he look'd out at the Door, or the Window, which gave him a prospect but one way.

The face of the Ground was dry.] Quite freed from Water, but yet so soft and muddy, that it was not fit to be inhabited: As appears by his staying still, almost two Months more, before he thought fit to go out. So the following *Verse* tells us.

Ver. 14. In the second Month, &c.] If their Months were such as ours, twelve of which make *Three hundred*

dred sixty five Days, then *Noah* staid in the Ark a whole Year and ten Days, as appears by comparing this *Verse* with VII. 11. But if they were Lunar Months, which is most probable, then he was in the Ark just one of our Years: Going out on the *Three hundred and sixty fifth Day* after his entrance into it.

Was the Earth dried.] Perfectly dried, so that no moisture remained; and Grass, it is likely, was sprung up for the Cattle.

It need not seem a wonder, that *Moses* gives so punctual and particular an Account of this whole matter, and of all that follows; for he lived within *Eight hundred Years* of the Flood: And therefore might very well know what had been done within that Period, and easily tell how the World was peopled by the Posterity of *Noah*. Which could not but be fresh in memory, when Men lived so long; that not much above *three Generations* had passed, from the Flood to *Moses*. For *Shem*, who saw the Flood was contemporary with *Abraham*; as he was with *Jacob*; whose great Grand-Child was the Father of *Moses*.

Ver. 16. *Go forth out of the Ark.*] Though he saw the Earth was fit to be inhabited; yet he waited for God's Order to go out of the Ark, as he had it for his entering into it.

Thou and thy Wife, &c.] I do not think the Observation of some of the *Jews* is absurd; who by comparing this *Verse* with VII. 13. make this Collection: That while they were in the Ark, the Men did not cohabit with their Wives; it being a time of great Affliction: And therefore they kept asunder in separate Apartments. So *R. Elieser* in his *Pirke*, Cap. XXIII. where *R. Levitas* thus gathers it: When they went into.

into the Ark it is said, VII. 13. *Noah and his Sons entered, and then Noah's Wife, and his Sons Wives: Behold, saith he, here the Men are put together, and the Women together. But when they come out it is here said, Go forth, thou and thy Wife, and thy Sons, and thy Sons Wives, with thee; lo, here they are coupled together, as before they were separated. And so we find them again, verse 18. where it is said, Noah went forth and his Wife, &c.*

Ver. 17. *Bring forth every living Creature, &c. that they may breed, &c.*] One would think, by this, that no Creature bred in the Ark, no more than Men: But now are sent forth to breed and multiply in the Earth.

Ver. 20. *And Noah built an Altar to the LORD.*] We never read of any built before this time: Though we may reasonably conclude there was an Altar upon which *Cain* and *Abel* offered; in the place appointed for Divine Worship.

Offered burnt-offerings.] He restores the ancient Rite of Divine Service; which his Sons and their Posterity followed. Some think these *Burnt-Offerings* had something in them of the Nature of a *Propitiatory* Sacrifice, as well as *Eucharistical*, which they certainly were for their Deliverance from the Flood. Their Reason is taken from what follows.

Ver. 21. *The LORD smelled a sweet savour.*] That is, as *Munster* understands it, he ceased from his Anger and was appeased. So the *Syriack* also, and *Josephus*, L. I. *Antiq.* c. 4. But it may signify no more, but that his Thankfulness was as grateful to God, as sweet Odors are to us.

And

And the LORD said in his Heart.] He determined, or resolved in himself. The *Vulgar* understands this, as if the LORD spake comfortably to Noah, (which in the Hebrew Phrase is, *speaking to ones Heart*) and said,

I will not again curse the Ground any more.] i. e. After this manner, with a Deluge.

For the imagination of Man's Heart is evil from his Youth.] Such a proclivity there is in Men to evil, that if I should scourge them thus, as often as they deserve, there would be no end of Deluges. But the Words may have a quite different sense, being connected with what went before in this manner; *I will not curse the Ground any more for Man's sake; tho' he be so very evilly disposed, &c.*

Those Words, *from his Youth*, signify a long radi-cated corruption, as appears from many places, *Isa.* XLVII. 12, 15. *Jerem.* III. 25. *Ezek.* XXIII. 8, &c. *Sol. Jarchi* extends it so far as to signify, *from his Mother's Womb.*

Ver. 22. While the Earth remaineth.] While Men shall inhabit the Earth.

Seed-time and Harvest, &c.] There shall not be such a Year as this last has been: In which there was neither Sowing nor Reaping; nor any distinctions of Seasons, 'till the Rain was done.

Day and Night shall not cease.] One would think by this expression, that the Day did not much differ from Night; while the Heavens were covered with thick Clouds, which fell in dismal Floods of Rain.

CHAP. IX.

Ver. 1. **A**ND God blessed Noah and his Sons, &c.] The Divine Majesty appeared now to Noah and his Sons; to assure them of his Favour and Protection; and to renew the blessing bestowed upon Adam (as after a new Creation) saying, *Increase and Multiply.*

Ver. 2. *The fear of you, &c.*] He seems also to confirm to them, the Dominion which God gave to Adam, at first, over all Creatures. l. 26.

Ver. 3. *Every moving thing that liveth shall be meat for you, &c.*] Here the first Grant made to Mankind concerning Food, is enlarged, as St. Basil observes, ἡ ἀρχαία νομοθεσία τῇ καρπῶν ἀπολαύσει συνελάμβανεν, The first Legislation granted to them the use of Fruits; but now of all living Creatures; which they are as freely permitted to eat of, as formerly of all the Fruits of the Garden. For God seeing Men to be ἀπειθεῖς, contumacious, as Greg. Nyss. expresses it (Tom. I. p. 157.) ἐπὶ πάντων τῶν ζώων συνελάμβανεν, He conceded to them the enjoyment of all things. This is the general sense of the Jews, and of the Christian Fathers, and of the first Reformers of Religion. They that would have this only a renewal of such an old Charter, are of later standing; and can shew us no Charter, but are led by some reasonings of their own, not by the Scripture: Unless we will admit such a Criticism upon Gen. I. 30. as seems to me very forced. And they would have this also understood only of clean Creatures: But I do not find any Ground for the distinction

tion of Clean and Unclean Creatures, with respect to Food, but only to *Sacrifice*, as was said before.

The reason why God now granted the liberty to eat Flesh, *Abarhinel* thinks was, because otherwise there would not have been Food enough for *Noah* and his Sons: The Fruits of the Earth which before were abundant, being all destroyed; so that for the present there was not sufficient for their sustenance. Others think the reason of it was, because the Fruits of the Earth, were not now so nutritive as they had been, before the salt water of the Sea very much spoiled the Soil.

Ver. 4. *But flesh with the life thereof, &c.*] Here is one exception to the foregoing large Grant, that the Blood of Beasts should not be eaten: Just as at the first, one Fruit in the midst of the Garden was excepted, when all the rest were allowed. The *Hebrew* Doctors generally understand this to be a prohibition to cut off any Limb of a living Creature, and to eat it while the Life, that is, the Blood was in it: *Dum adhuc vivit, & palpitat, seu tremit*, as a modern Interpreter truly represents their sense. Which is followed by many Christians. See *Mercer, Musculus*, especially *Mr. Selden, L. VII. c. 1. de Jure N. & G.* Who think, as *Maimonides* doth, that there were some People in the old World so fierce and barbarous, that they eat raw Flesh, while it was yet warm from the Beast out of whose Body it was cut: And he makes this to have been a part of their Idolatrous Worship. (See *More Nevochim, Par. III. c. 48.*) But, supposing this to be true, there were so few of these People, we may well think, (for he himself saith, it was the Custom of the *Gentile* Kings to do thus) that there needed not to have been a Precept

given to all Mankind, to avoid that, unto which Humane Nature is of it self averse.

St. *Chrysostom* therefore expounds this, of not eating *things Strangled*: And *L. de Dieu* of not eating *that which died of it self*: For *Nepheß* in Scripture signifies sometime a dead Carcase. But it is manifest, it was not unlawful for all People to eat such things; for God himself orders the *Israelites*, to give that which died of it self to a Stranger, or to sell it to an Alien, *Deut. XIV. 21.* And therefore the simplest sence seems to be, that they should not eat the Blood of any Creature: Which was a positive Precept, like that of not eating of the Tree of Knowledge of Good and Evil. And the reason of it, perhaps, was, that God intending in after-times to reserve the Blood, for the expiation of Sin, required this early abstinence from it, that they might be the better prepared to submit to that Law, and understand the reason of it: Which was, that it was the *Life of the Beast*, which God accepted instead of their Life, when they had forfeited it by their Sins.

And there is another plain reason given of this Prohibition, immediately after it; that they might be the more fearful of shedding the Blood one of another; when it was not lawful so much as to taste the Blood of a Beast.

Ver. 5. *And surely.*] Or rather, *for surely*, as the LXX, the *vulgar Latin*, and a great number of learned Men, expound the particle *Van* as a *Causal*, not as a *Copulative* in this place. So that the sence is this: Therefore I command you to abstain from the Blood of living Creatures, that you may be the farther off from shedding the Blood of Men. For that is so precious in my account, that I will take care he be severely

verely punished, by whom it is shed; yea, the very Beast shall die that kills a Man. So it follows,

At the hand of every Beast will I require it.] Not as if Beasts were to blame, if they killed a Man; (for they are capable neither of Vice nor Vertue) but this was ordained with respect to Men, for whose use Beasts were created. For, *First*, such owners as were not careful to prevent such mischiefs were hereby punished: And, *Secondly*, others were admonished by their example to be cautious: And, *Thirdly*, God hereby instructed them that Murder was a most grievous Crime, whose punishment extended even to Beasts. And *Lastly*, the Lives of Men were hereby much secured, by the killing such Beasts, as might otherways have done the like mischief hereafter. See Bochart in his *Hierozoic*, P. I. L. L. c. 40.

At the hand of every Man's Brother, &c.] And therefore much more will I require it at the Hand of every Man. Whom he calls *Brother*, to show that Murder is the more heinous upon this account; because we are all *Brethren*. Or the meaning may be, (as some will have it) that though he be as nearly related as a Brother, he shall not go unpunished.

Ver. 6. *Who so sheds Man's Blood.*] He repeats it over again, to enact this Law more strongly. Or, as the *Hebrews* understand it, he spake before of the punishment he would inflict himself upon the Murderer; and now of the care we should take to punish it.

By Man shall his Blood be shed.] That is, by the Magistrate or Judges. For God had kept the punishment of Murder in his own Hand 'till now; as we may gather from the story of *Cain*, whom he banished, but suffered no Body to kill him. But here gives authority to Judges to call every body to an account

account for it, and put them to death. They that would see more of the Sense of the *Jews* about these and the foregoing words, may read Mr. *Selden de Jure N. & G. L. I. cap. 5. and L. IV. cap. 1. and de Synedrion, L. I. cap. 5.*

I will only add, that they rightly conclude, that as Courts of Judicature were hereby authorized; so what was thus ordained against Murder, by a parity of reason, was to be executed upon other great-Offenders; there being some things which are no less dear to us than Life; as Virginal Chastity, and Matrimonial Fidelity, &c.

For in the Image of God made he Man.] Notwithstanding the Sin of Man, there remained so much of the Image of God in him, as intitled him to his peculiar protection.

Ver. 7. *And ye, be ye fruitful, &c.]* You need not doubt therefore of the blessing I now bestowed upon you, (*Verse 1.*) for you see what care I take of the preservation, as well as the propagation of Mankind.

Ver. 9. *I will establish my Covenant with you.]* Because Beasts cannot Covenant, most understand by that Word simply a Promise; as *Jer. XXXIII. 25.* But there is no need of this explication; the Covenant being made directly with *Noah*, including all other Creatures, who were to have the benefit of it.

Ver. 10. *From all that go out of the Ark, to every Beast of the Earth.]* That is, it shall extend not only to those which now go out of the Ark; but to all their breed in future Ages.

Ver. 11. *And I will establish my Covenant with you, &c.]* Doubt not of it; for I tell you again, I will faithfully keep this solemn promise.

Any

Any more be a Flood to destroy the Earth.] That is, the whole Earth; for particular Inundations there have been often.

Ver 12. *And the LORD said, This is the Token of the Covenant, &c.]* I do not only give you my Word; but a Token or Sign that I will keep it.

Ver. 13. *I do set my Bow in the Clouds, &c.]* Most think this doth not signifie there never had been a Rain-bow before the Flood; for since there was both Sun and Clouds, it is likely, say they, there was a Rain-bow also: Only now it was appointed for a *Sign*, which it was not before. But as this Opinion hath nothing in Scripture to enforce it, so grounds in Nature there are none to warrant it; unless we will assert this manifest untruth, That every disposition of the Air, or every Cloud is fitly disposed to produce a Rain-bow. They are the words of that great Divine, Dr. Jackson (Book I. upon the *Creed*, c. 16.) who adds, that if other Natural Causes, with their motions and dispositions depend upon the final (as Scripture Philosophy teaches us) they who acknowledge the Scripture, have no reason to think that either the Clouds or the Air had that peculiar disposition before the Flood, which is required to the production of the Rain-bow: When this wonderful effect had no such use or end, as it hath had ever since. For it was appointed by God, to be a witness of his Covenant with the new World; a Messenger to secure Mankind from destruction by Deluges. Now if it had appeared before the Flood, the sight of it after the Flood would have been but a poor comfort to Noah and his timorous Posterity: Whose fear least the like Inundation might happen again, was greater than could be taken away by a common or usual Sign.

Sign. The ancient Poets had a better Philosophy (though they knew not the original of it) when they feigned *Iris* to be the Daughter, or (as we would now speak) the Mother of wonderment (*Θαύματα* *ἰσχυρὰ*) the Messenger of the great God *Jupiter*, and his Goddess *Juno*: Whom *Homer* (as he observes) represents as sent with a peremptory command to *Nep-tune* not to aid the *Græcians*; by the swelling, we may suppose, of Waters which much annoyed the *Trojans*.

My Bow.] It is called *His*, not only because he is the Author of all things, which have natural causes, as there are of this: But because *He* appointed it to a special end; as a signification and assurance of his Mercy to Mankind.

Ver. 14. *When I bring a Cloud over the Earth.*] i. e. When there are great signs of Rain, which come out of the Clouds.

That the Bow shall be seen in the Cloud.] Not alway, but at certain times; often enough to put Men in mind of this promise, and stir up their belief of it. For it doth as it were say, I will not drown the Earth again, though the Clouds have thickned as if they threatned it. Common Philosophy teaches us, that the *Rain-bow* is a natural sign there will not be much Rain after it appears; but that the Clouds begin to disperse. For it is never made in a thick Cloud, but in a thin: So that if it appear after Showers, which come from thick Clouds, it is a token that now they grow thin. But the God of Nature chose this to be a sign, that he would never thicken again to such a degree to bring a Deluge upon the Earth. And indeed the admirable Form or Composition of this glorious Circle (as the Son of *Sirach* calls it, *Ecclus.* XLIII. 12.) bent by the Hands

Hands of the most High, doth naturally excite one to look beyond the material and efficient cause of it, unto the final (as the fore-named Author speaks) And now that we have *Moses* his Commentary upon it, we may see in the mixt Colours of the Rain-bow, these two things; *the destruction of the old World by Water, and the future consumption of the present World by Fire*; whose flaming brightness is predominant in the waterish Humour.

Ver. 15. *And I will remember my Covenant, &c.*] Look upon it as a Token of my faithfulness to my Word.

Ver. 16. *I will look upon it, that I may remember, &c.*] This is spoken after the manner of Men; the more to confirm their belief, that God would not go back with his Word.

Ver. 17. *And God said, This is the token, &c.*] As the Promise is repeated twice, to express its certainty, *verse 9. 11.* So is the Token of it as oft repeated, for the same reason, *verse 12.* and here *verse 17.*

Ver. 18. *And the Sons of Noah, &c.*] They are here again named, with respect to what follows: But not in their order, as shall be proved in its proper place, (X. 21.) for *Japhet* was the Eldest.

And Ham is the Father of Canaan.] This Son of *Ham* is here alone mentioned, because he was concerned in the following wicked Fact of his Father: And his Posterity were those wicked People whose Country God gave to the *Israelites*.

Ver. 19. *And of them was the whole Earth overspread.*] By this it appears, that though *Noah* lived above Three hundred years after he came out of the Ark, yet begat no more Children; or if he did, none of them lived to have any posterity.

Ver. 20. *Began to be an Husband-man.*] To improve the Art of Husbandry; which was understood before, but he much advanced it: There being nothing in old time, which the greatest Men thought more worthy their study; as we see by the *Romans* themselves, 'till they were corrupted by the Luxury which their Conquests brought in among them.

And he planted a Vineyard.] There were *Vines* here and there before the Flood; but *Noah* seems to have been the first that made a *Vineyard*, and put them in order. And the first, perhaps, that invented *Wine-Presses*, to press out the Juice of the Grapes, and make Wine. If he was not the inventor of these two, (*planting of Vineyards*, and *making Wine*) yet we may well allow him to be the improver of them, as he was of Husbandry.

Ver. 21. *And he drank of the Wine, and was drunken.*] Being unacquainted with the strength of the Liquor, (as several of the *Fathers*, as well as of the *Jewish* Doctors, think) or else being old and unable to bear its strength: As *Epiphanius* understands it. See *Heres. LXIII. n. 3.* For it is manifest, from what follows, that this hapned a great while after the Flood; *Ham* having a Son; nay more than one, for *Canaan* was not his first-born.

And he was uncovered in his Tent.] The heat of the Weather, or of the Wine, perhaps, made him throw off the Clothes: Or he was negligent being not himself.

Ver. 22. *And Ham the Father of Canaan, &c.*] There are some circumstances, which follow, that make the Opinion of the *Hebrew* Doctors not improbable; that *Canaan* first saw *Noah* in this indecent posture,
and

and made sport with it to his Father: Who was so far from reproving him, as he ought to have done, that he also did the same.

And told his two Brethren without.] In the Street, publicly before the People, he proclaimed his Father's shame, and mock'd at it. For it is hard to think that God cursed him meerly for his irreverence, but there was something of derision joyned with it, and perhaps of prophaneness and irreligion: in laughing (we may conceive) at the promise of the *Messiah*, which, it is likely, he heard his Father often speak of; but now thought him incapable to beget. For *Ham* is generally thought to have been an impious Man; and some take him to have been the first inventor of Idols after the Flood; nay, of Magick, which he learnt of the wicked *Cainites* before the Flood. Thus *Gaspar Schottus*, L. I. de *Magia*, cap. 3. *prolegom.* Where he endeavours to show he was the same with him whom the *Persians* call *Zoroaster*.

Ver. 23. *And Shem and Japhet took a Garment, &c.*] A great argument of their Piety, and dutiful affection to their Father; which God therefore greatly rewarded.

Ver. 24. *And knew what his younger Son had done.*] Finding himself covered with Clothes that were not his own, he enquired, it is likely, how it came about: And was informed how he had been abused by one of his Sons, and honoured by the other.

His younger Son.] Some make this an Argument that *Canaan* was the first made himself merry with his Grandfather: And is here called his *younger* or *little* Son (nothing being more common than to call those the Sons of another, who were his Grand-Children, as Cousin-Germans are called Brothers) for *Ham*

was neither little, nor his younger Son; but the middle-most, as he is always placed. Nor doth it seem at all pertinent to the matter, to mention the Order of his birth; but very fit, if he spake of his Grand-son, to distinguish him from the rest. And what follows is a farther proof of it.

Ver. 25. *Cursed be Canaan, &c.* If what I said before, (verse 22, 24,) be allowed, it makes it easie to give an account why *Canaan* is cursed rather than *Ham*; because he was first guilty. *Ham* indeed was punished in him: But he had other Sons, on whom the punishment did not fall, but only on this. For which I can find no reason so probable as that before-named. Which if it be not allowed, we must have recourse to an harsh interpretation; and by *Canaan* understand *Canaan's* Father, as some do.

A Servant of Servants. That is, the basest and vilest of Servants. See the next Verse.

Ver. 26. *Blessed be the L. O. R. D. God of Shem.* The L. O. R. D. was the God of *Shem*, after a peculiar manner, just as he was the God of *Abraham*, because of the gracious Covenant made with him: For God settled his Church in the Family of *Shem*; and Christ was born of his posterity; and he himself, in all likelihood, kept up the Worship of the true God, and opposed Idolatry. In short, to be the God of *Shem*, was to bestow all manner of blessings upon him; which *Noah* here prophesies to him, by blessing the LORD for them: Whom he acknowledges to be the Author of them, out of his special grace and favour towards him. For he was the younger Brother of *Japhet*, as I shall shew, X. 28. Thus *Jacob* interprets this Phrase, XXIX. 19, 20.

And

And Canaan shall be his servant.] This was fulfilled eight hundred Years after, when the *Israelites*, (who were descended from *Shem*,) took possession of the Land of *Canaan*; subduing thirty of their Kings; killing most of the Inhabitants; laying heavy Tributes upon the Remainder; and using the *Gibeanites* (who saved themselves by a wile) though not as Servants to them, yet as mere Drudges for the service of the Tabernacle. Whose Name *David* is thought to have changed into *Nethanim*, (*Ezra* VIII. 20.) People who had voluntarily surrendered themselves, (as they did to *Joshua* when he had discovered their Fraud,) to do what he would with them. *Solomon* also made all the remainders of the People of *Canaan* subject to servile Labours, when all the *Israelites* were free, as is plainly signified, *2 Chron.* VIII. 7, 8, 9. And see *Joseph. Antiq. L. VIII. c. 2.* Thus, as the *Blessing* promised to *Abraham*, was not fulfilled in his own Person, but in his Posterity, many Generations after his death; so this *Curse* upon *Cham*, did not take place till the same time: The execution of God's *Curse* upon the one, being his conferring of a *Blessing* upon the other.

Ver. 27, God shall enlarge Japhet.] i. e. His Habitation; for God gave him, for his Possession, all the Isles of the Sea Westward, and those Countries near to them, as *Spain, Italy, Greece, Asia* the less, &c. as *Bachian* hath observed in his *Phaleg*, L. I. c. I. Who further notes, That in the *Hebrew* word for *enlarge* there is a plain allusion to *Japhet's* Name; as there is to many others in Scripture; *Noah*, *verse 29*, *Judah*, *Dan*, *Gad*, &c. *XLIX. 8, 16, 19.* They that translate this word *persuade*, (as it is in the Margin,) did not consider, that it is commonly taken in a bad.

bad Sence, when it is so used, for *deceiving* and *seducing*: And that it governs, as *Grammarians* speak, an *Accusative Case*, and not a *Dative*, (as it doth here,) when it signifies to allure or persuade. In short, this is a Promise of a very large Portion to *Japhet's Posterity* in the Division of the Earth. Which was but necessary; for that part of the World which bends to the *North* being assigned to him, vast Regions were requisite for such a numerous Offspring as were likely to come from him: The fruitfulness of People being wonderfully great in cold Climates. And accordingly, besides all *Europe*, and the lesser *Asia*, there fell to the share of his Posterity, *Media*, part of *Armenia*, *Iberia*, *Albania*, and the vast Regions towards the *North*, which anciently the *Scythians*, now the *Tartars*, inhabited: From whom the People of the New World (as we call it) seem to be derived; the *Scythians* going thither by the Streights of *Anian*. Of which more upon X. 32.

Moses hath not told us, what were the Names of any of their Wives, but the *Greeks* have given to *Japetus* his Wife the Name of *Κλυμένη*, (as *Hesiod* calls her,) because she was the Mother of so many famous Nations. So *Vossius*, L. I. De Orig. Idolol. c. 18. And *Campanella's* Observation in this Verse is, That all Empires descended from the Sons of *Japhet*. L. De Monarchia Hispan. c. 4. Which may be true of the great Empires, but the *Egyptians* seem to have been the first considerable Princes, and *Nimrod* was of the Race of *Ham*.

And he shall dwell in the Tents of *Shem*.] i. e. His Territories shall be so dilated, that in future times he shall possess some of his Brother's Countries: Which

Which is also prophesied of, *Numb. XXIV. 24.* where it is said they of *Cittim* shall afflict the Children of *Assur* and *Eber*: i. e. Afflict the *Affyrians* and the *Hebrews*, who were of the Posterity of *Shem*. And so both the *Greeks* and the *Romans* did, who invaded and conquered that part of *Asia* which belonged to *Shem*. The *Chaldee Paraphrast* gives a Spiritual Interpretation of this Passage, which is very apt, That the *Gentiles* should come into the Church, which was in the Family of *Shem*. And it is very remarkable, (which is observed by our *Mr. Mede, B. I. Disc. 48.*) That all the Offspring of *Japhet* are at this day Christians, *Magog* only excepted, (i. e. the *Turks*,) whom God seems to have reserved, as he did some of the *Canaanites* in the Land of *Israel*, to prove and punish us withall. Our learned *N. Fuller* gives a quite different Interpretation from all these, making God the Subject of this Speech, not *Japhet*; and thus translates it: *God shall dwell in the Tents of Shem*; among them shall be the *Shechinah*, or the Divine Majesty. But this doth not agree with what follows.

And Canaan shall be his servant.] The *Greeks* and *Romans* descended from *Japhet* conquered *Canaan*: And whatsoever Relicks there were of them any where, (for instance at *Tyre*, built by the *Sidonians*; at *Thebes*, by *Cadmus*; at *Carthage*, by *Dido*;) they were all cut off by the *Greeks* or *Romans*. It is observed by *Campanella*, That *None* are descended from *Cham*, but *Slaves*; and *Tyrants*, who are indeed *Slaves*, *Cap. IV. De Mon. Hispan.* But *Mr. Mede's* Observation is more pertinent, (in the fore-named *Discourse, p. 358.*) There hath never yet been a Son of *Cham*, that hath shaken a Scepter over the Head of
of

of *Japhet*. *Sem* hath subdued *Japhet*, and *Japhet* subdued *Sem*: But *Cham* never subdued either. Which made *Hannibal*, a Child of *Canaan*, cry out with amazement of Soul, *Agnosco fatum Carthaginis*, I acknowledge the Fate of *Carthage*. *Livy*, L. XXVII. *in fine*.

Ver. 28. *And Noah lived after the Flood three hundred and fifty Years.*] Which was of great Advantage for the certain Propagation of the Knowledge of those things before related, and of those that follow in the next Chapter. For he died not above two and thirty Years before *Abraham* was born.

CHAP. X.

Ver. 1. **N**OW these are the Generations of the Sons of *Noah*, &c.] As he had often before mentioned the three Sons of *Noah*, so now he mentions them again, being to give an Account of their Children, by whom the Earth was peopled after the Flood. And he reckons them in the same order he had always done, (VI. 10. VII. 13. IX. 18.) first *Shem*, then *Ham*, and last of all *Japhet*. But it is observable, that in the next Verse he gives an Account first of the Sons of *Japhet*: Who was indeed the eldest. There is great use of this Genealogy, as *Maimonides* shows, (*Par. III. More Nev. c. 50.*) because the Doctrine of the Creation of the World, which is the Foundation of the Law, (*i. e.* of Religion,) would not have been so easily believed; if *Moses* had not given an Account of the Succession of Mankind,

kind, from the first Man to the Flood; and from the Flood to his own time: Showing from whom all Nations were derived, and how they came to be dispersed.

Shem, is named first of *Noah's* Sons, because the blessed Seed was to spring out of his Family: In which the true Religion was preserved: Which was soon lost in the Posterity of the other two; among whom their Names remained in great Honour. For,

Ham was the Heathen *Jupiter*, who was called *Hammon* in *Egypt*, which, it will appear, was part of *Ham's* Portion, and is called *the Land of Ham*, as every one knows, in many places of the *Psalms*. And accordingly the same Country is called by *Plutarch* *Χημία*.

Japhet also seems to have been the same with *Japhetus*, whom the *Greeks* own to have been their Father. Nor do they know any Name of greater Antiquity; which made them give it to decrepit Persons, (as many, particularly *Bochart*, have observed,) and it became a Proverb in that Country, *Older than Japhetus*. Whom their Poets feign to have attempted War against *Jupiter*; because of the Dissentions which the unlikeness of their Manners begat between them. Which seems to be nothing but the Story in *Chapter IX.* of this Book, *verse 22.* For *Ham*, as I said, is the Heathen *Jupiter*.

Ver. 2. *The Sons of Japhet.*] Were seven; the eldest of which, *Gomer*, had three Sons; and the fourth, *Javan*, had four: Whose Names we have in the following *Verses*.

Gomer.] It's hard, at this distance, to find what Country was peopled by his Posterity; but *Bochar-*

the in his *Phaleg* hath made such probable Conjectures, about this and all that follow, from other Scriptures, and from neighbouring Places, and the Relicks of their Names in ancient Geographers, and such-like things, that they carry a great appearance of Truth in them. Our famous *Cambden* (in his Account of the first Inhabitants of *Britain*) thinks that the *Cimbri* and *Cimmerii* descended from this *Gomer*, who gave them their Name; and that the old *Britains* came from him, because they call themselves *Kumero*, *Cymro*, and *Kumeri*; which seems to denote them the Posterity of *Gomer*. But this, as also the Notion of *Ludov. Capellus* in his *Chron. Sacra*, p. 104. (who, if this of Mr. *Cambden* be not accepted, propounds another, of the *Comari* and *Chomari*, a People in *Scythia* (mentioned by *Ptolomy*) within the Mountain *Imaus*, near *Bactriana*,) is confuted by what we read in *Ezekiel*, who makes *Gomer* to have been a Neighbour of *Torgamah*, *Ezek. XXXVIII. 6*. And *Torgamah* was a Nation that usually went to the Marts of *Tyre*, *XXVII. 14*. and consequently were not seated in the furthestmost part of the *North*; but, as will appear afterward, not very far from *Tyre*. And in some Country thereabouts we must seek for *Gomer*: Who, it's likely, gave *Phrygia* its Denomination. For a part of it was called *Kατακαυράδιον*, by *Diodorus* and *Hesychius*, because it look'd as if it were burnt. Such was all the Country about *Cayster*, *Maander*, and the City *Philadelphia*. Now this is the very signification of *Gomer*. For in the Hebrew *Gamar* is to consume; and so the *Chaldee* and *Syriac* frequently use it: Whence *Gumra*, or *Gumro* is a Coal. And *Phrygia* is of the same signification, (for *φρύγιον* in Greek is to torrefie,) which being the Name of part of

of the Country, in time became the Name of the whole.

Magog.] The second Son of *Japhet*, was in all likelihood the Father of the *Scythians*; which is the Opinion of *Josephus*, *Theodoret*, *St. Hierom*, and others. For all that is said in Scripture about *Magog* exactly agrees to them; as *Bochartus* hath shown at large, out of *Ezekiel*. L. III. *Phaleg*, c. 13.

Madai.] From him the Country of *Media* took its Name: Where he and his Children settled. And it is the farthestmost Country *Eastward*, where any of the Posterity of *Japhet* inhabited. What is the Name of this Country at present, is not easie to tell; the ancient name and limits of Countries so remote, being quite worn out of memory. But it is no improbable Conjecture of *Bochartus*, (L. III. c. 14.) That the ancient *Sarmatae* took their Name from this Man, *Sear* or *Sar-Madai*, being in *Chaldee*, as much as the Relicks of *Madai*, or the *Medes*. *Dr. Jackson*, I think, hath well observed, (*Book I. c. 16.*) that *Scythia* or the *North* part of *Asia-Minor*, and other parts adjacent, were inhabited by the Sons of *Japhet*, before they came into *Greece*, (where the next Son settled,) or the other parts of *Europe*.

Javan] Planted himself in *Greece*; under which word is comprehended, not only *Achaia* and the rest of the Countries thereabout; but even *Macedonia*, and the Nations neighbouring to it, towards the *West*: The Sea that washes them, being called the *Ionian* Sea. And indeed the *Hebrew* word יָוָן taking away the Vowels, may be either read *Javan* or *Ion*. From whence the *Iones*; whom *Homer* calls *Jaones*, which is near to *Javan*; which a *Persian* in *Aristophanes* his *Acharnenses* pronounces *Jaonan*: As *Grotius*

tius observes, *Annot.* in *L. I. De V. R. C.* Hence *Daniel* calls *Alexander*, who came out of *Macedonia*, the *King of Javan*, VIII. 21. And the *Chaldee Paraphrase* hath here instead of *Javan*, *Macedonia*. See *Bochart. L. III. c. 3.*

Tubal and Meshech.] These two are constantly joyned together by *Ezekiel* in many places, XXVII. 13. XXXII. 26, &c. Which is a sign these two Brothers planted themselves not far from one another. And no Conjecture seems so probable as that of *Bochartus*, who takes these to be the People, whom the *Greeks* call *Moschi* and *Tibareni* : Who are as constantly joyned together in *Herodotus*, as *Moschech* and *Tubal* are in *Ezekiel*. And none need wonder that *Tubal* was changed into *Tubar* and then into *Tibar* : For nothing was more common among the *Greeks*, than to change the Letter L into R, as *Βελιαρ* for *Belial*, and *Φιζαρ* for *Phicol*, &c. The *Moschi* inhabited the Mountains called *Moschici*, North-East of *Cappadocia*, and all the Mountains (as *Bochart* thinks) from the River *Phasis* to the *Pontus-Cappadodicus*. The *Tibareni* were in the middle between the *Trapezuntii* and the Inhabitants of *Armenia* the less. So *Strabo* describes them, who was born not far from these Countries, and had reason to know them. Nor is this a new Opinion of *Bochart's*, that the *Tibareni* came from *Tubal* : For *Epiphanius* in his *Ancorats*, mentions among the Descendants of *Japhet*, *Τιβαρινός*, together with the *Chalybes* and *Mossynæci* : Whom our *Broughton* follows.

Tiras.] Or, *Thiras*, the youngest of the Sons of *Japhet*, possessed *Thrace* and *Mysia*, and the rest of *Europe* towards the North. For *Θεῶξ* is *Thiras* or *Thras* by the change of the Letter *Samech* into *Xi* : Which
in

in the Greek Alphabet (received from the *Phœnicians*) answers to the Letter *Samech*; so that some of the *Hebrews* write *Thracia* with an *ſ*, *Thraſia*: And a *Thracian* Woman is called by the *Greeks* themselves *Θραſια* and *Οπειρα*: Which comes very near to *Thiras*. And that great Man *Bochartus* ſays a great deal more to confirm this; which was the Opinion, he ſhows, of many of the Ancients. *Phaleg*, L. III. c. 2. And in late times, of *Ludovicus Capellus*, who adds that poſſibly *Tros* and *Troes* were derived from this *Thiras*.

Ver. 3. *And the Sons of Gomer.*] Now follows an Account of thoſe that deſcended from the eldeſt Son of *Japhet*. *Aſkenaz* was the eldeſt Son of *Gomer*; whoſe Poſterity ſetled in *Biſthynia*, (where we find the foot-ſteps of his Name, in the *Sinus Aſcanius*, and *Aſcanius Lacus*, and *Amnis*,) and in *Troas*, and the leſſer *Phrygia*: In which is a Country and a City called *Aſcania*, and *Aſcania-Inſula*. Into which Country the Offspring of *Aſkenaz* brought Colonies from *Gomer*, or the greater *Phrygia*: And extended themſelves to the Sea. Which being called by the People upon the Coaſt *Aſcenaz*, was pronounced by the *Greeks* *Αἰγαῖον*. Which being an odious Name in their Language, ſignifying *inhospitable*, they changed it into the contrary, and called it *Εὐξεινόν*, the *Euxine* Sea. See more in the fore-named Author, L. III. c. 9. *Ludov. Capellus* hapned upon the ſame Conjecture. *Riphat*, or *Diphath*, as it is written in *1 Chron.* i. 6. Whoſe Poſterity *Joſephus* thinks to have inhabited *Paphlagonia*: Which is a Country near to *Phrygia*, upon the *Euxine* Sea: And there are remainders of the Name in ſeveral places, both ways written, with *Reſh*, or with *Daleth*; as *Bochart* ſhows,

L. III. c. 10. *Mela* places the *Riphaces* in this Country, as *Grotius* observes, *Annot. in L. I. De V. R. C.*

Togarmah.] His Posterity, it is manifest, settled Northward of *Judea*, by that place in *Ezek. XXXVIII. 6.* where the Greek Scholiast saith, some hereby understand the *Cappadocians* and *Galatians*. And indeed, *Cappadocia* lies near to *Gomer* or *Phrygia*, with whom *Togarmah* is wont to be joyn'd: And in respect of *Judea* it lies Northward: And was most famous for excellent Horses; which the Prophet saith came from *Togarmah*, *Ezek. XXVII. 14.* The Greek Interpreters constantly write it *Torgama*, or *Thorgama*; from whence the Name of the *Trogmi* or *Trocmi* may well be thought to be derived: Who, *Strabo* saith, *L. XII.* lived near *Pontus* and *Cappadocia*: And it appears by *Ptolomy*, they possessed some Cities in *Cappadocia* it self. This People are called by *Stephanus*, *Trocmeni*, and in the Council of *Chalcedon*, *Trocmades*, or *Trogmades*: For their Bishop is often mentioned *Επισκοπος Τροχυδαυ.* See *Bochart* in the same Book, *Cap. II.*

Ver. 4. And the Sons of Javan.] Having told us what Sons *Gomer* had, he informs us who had descended from *Javan*: Who had four Sons, that gave Names to four Provinces.

Elisbah.] His first-born inhabited *Peloponnesus*: In which there was an ample Country, called by the Ancients *Elis*: and one part of it called by *Homer*, *Alisum*. I omit the other Arguments whereby *Bochartus* proves this to be the part of the Earth, where *Elisbah's* Posterity settled, not far from their Father *Javan*. Nay, *Ludovicus Capellus*, *p. 105. Chronol. Sacra.* thinks the *Αιολείς, Aeolæ*, and the Country *Aeolia* had its Name from thence.

Tar.

Tarshish.] (Or, *Tarsis.*) Neither peopled *Cilicia* where we meet with a like Name, nor the Coast about *Carthage*, as some of the Ancients thought; but, as *Eusebius*, and from him our *Broughton*, and lately *Bochart*, have observed, from him came the *Iberi* in *Spain*. *Θαπρῆς* & *Ἰβήρως*. Which Name of *Iberi* came, as *Bochart* thinks, from the *Phœnicians*, who called the Bounds and utmost Limits of any thing *Ebrim* or *Ibrim*, a word often used in the *Syriack* Version of the *Psalms* and the *New Testament*. From whence, it is not unlikely, the *Spaniards* were called by this Name of *Iberi*, because they were thought to possess the utmost Ends of the Earth *Westward*. However we may well think *Tarshish* to be *Spain*, or that part of it which was most frequented by the *Phœnicians*, viz. About *Gades* and *Tartessus*: As *Bochartus*, I think, hath proved by evident Arguments; fetched chiefly from what *Ezekiel* says of *Tarsis*, (XXVII. 12.) and comparing it with this Country.

L. III. Phaleg, c. 7.

Kittim.] The same Author hath proved by solid Arguments, and by good Authority, that from him came the People who inhabited *Italy*: In which there were anciently many footsteps of this Name. For there was in *Latium* it self a City called *Keria*, as *Halycarnassæus* tells us: Which was one of those seven great and populous Cities taken by *Coriolanus*, as *Plutarch*, in his Life, tells us. There was a River called *Kerk*, about *Cume*; mentioned by *Aristotle*, as turning Plants into Stones. And the very Name of *Latines* answers to *Chittim*: For most say it comes à *latendo*, being formed to express this ancient Scripture Name. For *Chetema* in *Arabick* (which is a branch of the *Hebrew* Tongue) is to bide: And

Che-

Chetiv is *hidden*, and *latent*. And so no doubt it was anciently used in *Hebrew*: For what better sence can we make of those words of *Jeremy* II. 22. *thy iniquity, סתומ, is hidden or laid up with me*: According to an usual expression in Scripture, *Deut.* XXXII. 34. *Job* XXI. 9. *Hof.* XIII. 12. where there are words of the like import with this. That famous Man, *Bochart*, saith a great deal more, to assert this, *L.* III. c. 5.

Dodanim.] He is called *Rhodanim*, in *1 Chron.* I. 7. By whom the *Greek* Interpreters understand the People of *Rhodes*, (and so do several of the Ancients,) but the Name of that Island is much later than *Moses* his time: And therefore it is better to understand hereby, that Country now called *France*: Which was peopled by the Posterity of this Son of *Javan*. Who when they came to this Coast, gave Name (as *Bochart* conjectures) to the great River *Rhodanus*. Where it is likely they first seated themselves, and called the adjacent Coast *Rhodanusia*: Which had anciently in it a City of the same Name, mentioned by *Stephanus*; and said to be seated in *Μαυαλλία, in traictu Massiliensi*, where now stands *Marseilles*. See *Bochart*, *L.* III. c. 6. These *Dodanites* are never mentioned in any other places of Scripture, which makes it the more difficult where to find them: But this Account seems more probable than that of our learned *Mede*, who places them in *Epirus*, (where there was a City called *Dodona*,) and part of *Peloponnesus*: All which, and several Countries thereabout, seem to be comprehended under the Name of *Javan*.

Ver. 5. By these were the Isles of the Gentiles divided.] By the word *Isles* we commonly understand Countries compassed round about by the Sea. But there

there were not such *Islands* enough to contain the Sons of *Japhet*, (though these were part of their Portion,) and therefore we must seek for another sense of this word. Which the *Hebrews* use (as Mr. *Mede* hath observed) to signifie, *all those Countries divided from them by the Sea*; or, such as they used not to go to, but by Sea. See *Book I. Disc. 47.* Many places testify this, *Isai. XI. 10, 11. XL. 15. Jer. II. 10, &c.* Now if *Moses* wrote this Book in *Egypt*, (as he thinks it probable,) they commonly went from thence to *Phrygia, Cappadocia, Paphlagonia* by Sea, as well as to *Greece, Italy, &c.* To *Media* indeed, he thinks, they did not use to go by Sea, and therefore makes this an Objection against *Madai* being the Father of the *Medes*: For their Country cannot be called an *Isle*. But the far greater part of the Regions, peopled by the Sons of *Japhet*, being such as he confesses the *Hebrews* call *Isles*, *Moses* might well say, the *Isles of the Gentiles* were parted among them, though *Media* be comprehended which was not such an *Isle*. But there is no need of all this, if we take the word we translate *Isle*, for a Region, Country, or Province. And so it plainly signifies, *Job XXII. 30. Isai. XX. 6.* where, in the Margin, we translate it *Country*. And then the word *Goim*, which we render *Gentiles*, signifies a *multitude of People*; as it doth often in Scripture: Particularly *Gen. XVII. 4, 16.* And so we translate it, *Nations*, in the last word of this Verse; and in the last Clause of this Chapter; *by these* were the [*Goim*] *Nations* divided in the Earth. Which may serve to explain this Phrase here; which we may thus interpret, *by these*, or among these, *were divided the Regions of the People or Nations* (descended from *Japhet*) *in their Lands*; in the several Countries which they possessed.

Divided.] It appears by the following words, (according to his *Language, Family, and Nation,*) this great Division of the Earth was made *orderly*; and not by a *confused* irregular Dispersion, wherein every one went whither he listed, and seated himself where he thought good. This Mr. *Mede* thinks is also suggested in the very word we translate *divided*: Which signifies not a scattered, but a distinct Partition.

Every one after his Tongue, or Language.] The same is said *ver. 20.* and *ver. 31.* of the Posterity of *Cham* and *Shem*. Which signifies they did not all speak the same Language, but doth not prove that every one of the fore-mentioned People, had a Language peculiar to themselves, distinct from the rest, and not understood by them. As when *Ahusurnus* is said to have caused Letters to be written to an *hundred twenty seven* Provinces, according to their Language and their Writing, (*Esth. XIII. 9.*) it doth not prove there were so many several sorts of Writing, and so many several Languages in his Empire: But only that to each of them was directed a Letter, in that Language which they spake.

After their Families, in their Nations.] The Particle *in* denotes, as Mr. *Mede* observes, *Families* to be subordinate to *Nations*, as parts to a whole. *Families* are parts of a *Nation*, and a *Nation* is an Offspring containing many *Families*. So here was a *two-fold order* in this Division. *First*, They were ranged according to their *Nations*; and then every *Nation* was ranked by his *Families*. So that every *Nation* had his Lot by himself; and in every *Nation*, the *Families* belonging to it, had their Portion by themselves. The number of *Nations* descended from *Japhet*

phat were *seven*, according to the number of his Sons, who were all Founders of several *Nations*. But the number of *Families* is not here intirely set down: For *Moses* names only the *Families* of *Gomer* and *Javan*. Whose Children perhaps are rather to be lookt upon as Founders of *Nations*; and therefore mentioned by *Moses*, when the Posterity of the rest are omitted.

Ver. 6. *And the Sons of Ham.*] Having given an Account of the Sons and Grand-Sons of *Japhet*, the eldest Son of *Noah*, he next proceeds to the Sons of *Ham*, the second Son of *Noah*, which were *Four*: And gives an Account also of every one of their Sons, and of some of their Grand-Sons.

Cush.] Gave Name to a Country very often mention'd in Scripture; which most of the Ancients take for *Æthiopia*, and so we commonly translate the word *Cush*. But if by *Æthiopia* they meant that Country South of *Egypt*, and not an Eastern Country, (which may be a question,) *Jonathau* is rather to be followed, who here Paraphrases it *Arabia*. For *Cush* is the same with *Chusan*, (only this latter is a diminutive,) which is made the same with *Midian*, *Habak.* III. 7. And so *Moses* his Wife is called a *Chushite*, (we render it *Æthiopian*,) for she was a *Midianite*, *Exod.* II. 16, 21. and therefore was of *Arabia*, not of *Æthiopia*: And so we should translate it, (*Numb.* XII. 2.) an *Arabian Woman*. And there is a Demonstration of it in *Ezek.* XXIX. 10. that *Cush* cannot be *Æthiopia*; for, when God saith he will make *Egypt* desolate, from the tower of *Syene*, to the border of *Cush*, if we should understand by *Cush* the Country of *Æthiopia*, it will be as if he had said, from *Æthiopia* to *Æthiopia*. For every one

knows *Syene* was the Border of *Egypt* towards *Æthiopia*: And therefore here being two opposite Borders, it is manifest that *Cush*, which is the opposite term to *Syene*, cannot be *Æthiopia*, but *Arabia*: Which bounded that part of *Egypt*, which is most remote from *Æthiopia*. A great number of other Arguments, out of the Scriptures, evince this: Which *Bochartus* hath collected, L. IV. Phaleg, c. 2. and *Philip. Beroaldus* asserted the same thing, before him.

Mizraim.] The Father of them who inhabited *Egypt*, whose Metropolis [*Alcairo*] the *Arabians* at this Day call *Meser*; and the first Month among the ancient *Egyptians* was called *Mesori*: And *Cedrenus* calls the Country it self *Mestra*, as *Grotius* observes in his Annot. in L. I. De V. R. C. and *Lud. Capellus* in his *Chronol. Sacra*, p. 109. And this word *Mizraim* being of the Dual Number, (which shows it to be the Name of the Country rather than of a Person,) denotes two *Egypt*s, as *Bochart* observes. For so there were, the higher and the lower. All that Country was called the higher, where *Nile* runs in one Stream: The lower was that, where it is divided into many: Which the *Greeks* call *Delta*, from its triangular form.

Phut.] All *Africa* was divided between *Mizraim* and *Phut*, as *Bochartus* observes. For all *Egypt*, and several other parts of *Africa*, as far as the Lake *Trilonides*, (which divides *Africa* into two almost equal parts,) fell to *Mizraim*. The rest, beyond that Lake, to the *Atlantick* Ocean, was the Portion of *Phut*. Of which Name there are some footsteps, in the City *Putea*, which *Ptolomy*, L. III. c. 1. calls *Φέτμη*. And the River called *Phut*, mentioned by *Pliny*, as *Grotius*

tius notes; and a Country, which St. *Hierom* in his time says was called *Regio Phutensis*: Which lies not far from *Fez*. Another Name of *Africa* is *Lub*, which we often meet withall in Scripture: Whence the Name of *Lybia*. Concerning which, and a great many other Proofs that *Phut* was planted in *Africa*, see the famous *Bochartus*, L. IV. *Phaleg*, c. 33.

Canaan.] The youngest Son of *Ham*, every one knows, gave Name to that Country, which God gave afterwards to the *Israelites*. Which the *Phœnicians*, who descended from the *Canaanites*, called *Xvā*, by a contraction of the word *Canaan*, as many have observed out of *Eusebius*, L. I. *Præpar. c.* 10. who quotes *Sanchuniathon* and *Philo-Byblius* for it. It is so certain that the *Phœnicians* had their Original from the *Canaanites*, that the *LXX* use their Names promiscuously. For example, *Shaul* is called, *Gen. XLVI. 10.* the Son of a *Canaanitish* Woman: Whom in *Exod. VI. 15.* they call the Son of a *Phœnician* Woman. And so in the *New Testament*, the Woman whom St. *Matthew* calls a *Woman of Canaan*, *XV. 22.* St. *Mark* calls a *Syrophœnician*, *VII. 26.* We never indeed find the *Phœnicians* called *Canaanites* by the *Greeks*: For their Posterity, being ashamed (as we may suppose) of that Name, because of the Curse pronounced upon *Canaan*, chose to be called rather *Syrians*, or *Affyrians*, or *Sidonians*, or *Phœnicians*. For *Syria*, which was a common Name to a great many People round about, was at first proper to them; from the Metropolis of *Phœnicia*, which was *Tyre*, in Hebrew *Sor* or *Sar*; from whence *Surim*, and thence the Greek *Συρι*. They that would see more of this, may read the fore-named Author. L. IV. *Phaleg*, c. 34.

Ver.

Ver. 7. In this Verse *Moses* acquaints us, what People descended from the eldest Son of *Ham*, viz. *Cush*, who had five Sons: And the fourth of them had two.

Seba.] There were four Nations, that had the Name of *Seba* or *Shebah*, as *Bochart* observes, L. II. c. 25. Three of them are mentioned here in this Chapter. The first of them, this Son of *Cush* is written with *Samech*; all the rest with *Schin*: viz. The Grand-Son of *Cush*, who was the Son of *Raamah* or *Rhegma*, in the end of this Verse. The third was the Son of *Joktan*, the Son of *Shem*, verse 28. And the fourth was a Grand-Child of *Abraham*, by his Son *Jokshan*. XXV. 3. They that descended from the three first of these, were a People given to Trade; from the fourth came a People addicted to Robbery. The first, the second, and the fourth, were seated near the Persian Sea; the third near the Arabian. Whence *Pliny* saith the *Sabaens* stretched themselves to both Seas, L. V. c. 28. For all these four People, were comprehended under the Name of *Sabaens*, though very different one from another. But it may be doubted whether the *Sabaens*, who descended from *Jokshan* the Grand-Child of *Abraham*, did live near the Persian Sea. And I shall show upon XXV. 3. that *Bochart* himself thought otherwise, upon further Consideration.

And as for this *Seba*, he was the Father of a People in *Arabia* called *Jemamites*, as *Alcamus* an Arabian Writer tells us. Whose words are, A certain Man called *Saba* gathered together the Tribes of the *Jemamites*: i. e. He was the Founder of the People called by that Name, from a famous Queen of that Country called *Jemama*. See *Bochartus*, L. IV. c. 8. where

where he shows where they were situated: And that they are the *Sabeans* who are said by *Agatharides* to have been a very tall proper People, mentioned *Ipsi*. XLV. 14.

Havilah.] Or, *Chavilah*. There were two *Havilahs* also: One the Son of *Cush* here mentioned; another the Son of *Jockan*, *verse* 29. From this *Havilah* seem to have come the People called *Chaulothai*, by *Erastobenes*: Who were seated in *Arabia Felix*, (as *Strabo* tells us,) between the *Nabatai* and the *Agrai*, i.e. the *Hagerens*. By *Pliny* they are called *Chavelai*, (which comes nearest to the Hebrew Name,) who were seated in that part of the Country, which lay towards *Babylon*. As appears by this, that in the Scripture the Wilderness of *Shur* (nigh *Egypt*) and *Havilah* are opposed, as the most remote opposite Bounds of *Arabia*. Thus the *Ishmaelites* are said to have dwelt from *Havilah* to *Shur*, Gen. XXV. 18. that is before *Egypt*, è *Regione Egypti*, over-against *Egypt*, as *Bochart* translates it. That is, *Havilah* bounded them on the North-East; and *Shur* on the South-West: Which *Shur* was near to *Egypt*. And so *Saul* is said to have smitten the *Amalekites* from *Havilah* to *Shur*, Sec. 1 Sam. XV. 7. where we translate the last words, over against *Egypt*.

Sabta.] Or *Sabtha*, (whom the Ancients call *Saba-tha*, or *Sabathes*,) seems to have been settled in that part of *Arabia Felix* called *Leaitis*, upon the Persian Sea. Where there was a City, not far distant from the Sea, called by *Ptolomy* *Σαπθὰ*. From whence they sent Colonies over the Sea into *Persia*, as *Bochart* shows by several Arguments, L. IV. c. 10. For there is an Island on that Coast called *Sophrha*; and a People called *Messabatae* or *Massabathæ* upon the
Cora

Confines of *Media* : From the *Chaldean* word *Mesa*, (which signifies middle,) and *Sabatha* ; as if one would say, the *Mediterranean Sabte*.

Raamah.] Or, as the Ancients pronounce his Name, *Rhegma*, was situated in the same *Arabia*, upon the *Persian* Sea. Where there is a City mentioned by *Ptolomy's* Tables *Rhegama* ; in the *Greek* Text expressly *Ῥήγμα*, *Rhegma*. And so *Stephanus* mentions both *Ῥήγμα πόλις* and *ἑλπεῖς*. *Ῥήγμα* about the *Persian* Gulph.

Sabtecha.] Or *Sabtecha*, as some read it, was the youngest Son of *Cush* ; except *Nimrod*, who is mentioned by himself. It is hard to find the place of his Habitation : But the rest of the Sons of *Cush* being seated about the *Persian* Sea, (except *Nimrod*, who, as *Moses* tells us, went to *Babylon*,) *Bochartus* thinks it reasonable to seek for him in that part of *Caramania*, where there was a City called *Samydace*, and a River *Samydachus* : Which, he thinks may have come from *Sabtecha*, by the change of the Letter B into M : Which was very frequent in *Arabia* and the neighbouring Countries. For *Merodach*, is also called *Berodach*, in the Book of the *Kings*. And in the *Chaldee* Paraphrase, *Basan* is called *Bathnan* and *Mathnan* : And *Abana* (the famous River of *Damascus*) is expounded *Amana* : And *Meccha* and *Beccha*, are the same City among the *Arabians*. In like manner *Sabtecha* or *Sabithace*, might be changed into *Samydace*. Now into *Caramania* there was a short cut over the Streights of the *Persian* Gulph, out of *Arabia*. I see nothing any where more probable than this Conjecture of a very learned Man. *L. IV. Phaleg, c. 4.*

And

And the Sons of Ramah; Sheba and Dedan.] He gives an account of none of *Cush's* other Sons posterity, but only of this: Whose two Sons were seated near him and one another. For the younger of them, *Dedan*, seems to have left his Name in a City now called *Dadan*, hard by *Rbegma*, upon the same Shore, East-ward. And from this *Dadan* the Country now hath its Name: Of which *Ezekiel* speaks, XXVII. 15. as *Bochart* shews plainly, L. IV. c. 6. And *Sheba* (or as others read it, *Seba*, or *Saba*) his elder Brother, was seated in the same Country not far from *Dedan*, where *Pomponius* mentions a People called *Sabei*; and *Arrianus* speaks of a great Mountain not far off, called *Sabo*, from this *Saba*: Whose posterity easily passing over the Straits before-mentioned, into *Caramania*, might possibly give Name to a City there, which *Ptolomy* calls *Sabis*: And *Pliny* mentions a River of the same Name: And *Dionys. Periegetes* speaks of a People called *Sabe*. Of whom the Scripture seems to speak in those places where *Sheba* and *Seba* are joined together, LXXII. 10. *The Kings of Sheba (i. e. of this Country) and Seba shall offer Gifts.* And sometimes *Sheba* and *Ramah* (for *Rbegma*) are joined, *Ezek.* XXVII. 22. where the Prophet speaks of this *Sheba* the Son of *Rbegma*; who brought those precious Commodities there mentioned, out of *Arabia*: They lying very commodiously for Traffick upon the *Persian* Gulph. And these are the People also mentioned, *verse* 23. of that Chapter, with sundry other Nations; who lived upon *Tigris*. and *Euphrates*, which run into the *Persian* Sea; and therefore it is reasonable to think that *Sheba's* posterity lived near the same Sea.

Ver. 8. *And Cush begat Nimrod.*] Besides all the fore-mentioned, he also begat this Son; whom *Moses* distinguishes from the rest, and mentions him alone by himself, because he was the most eminent among his Brethren, though born the last; a mighty Commander, as *Moses* here describes him. Thus in the Title of *Psal.* XVIII. it is said *David* was delivered out of the hand of all his Enemies, and out of the hand of *Saul*: Who is particularly mentioned by himself, because he was his Chief Enemy. Sir *W. Raleigh* thinks he was begotten by *Cush*, when his other Children were become Fathers; and so being younger than his Grandsons, he is named after an account is given of every one of them.

Nimrod.] The Author of the *Chronicon Alexandr.* thinks he was the same with *Ninus*: But *Vossius* rather takes him for him, whom the Greek Writers call *Belus*, that is, *Lord*: And that *Ninus* was his Son, so called from the very thing it self, *Nin* in Hebrew signifying a Son, *L. I. de Idolol. cap. 24.* The same *Chronicon* saith, that *Nimrod* taught the *Affyrians* to worship the Fire: And both *Elmacinus* and *Patricides* affirm the same. See *Hotting. Smegma Orient. L. I. c. 8. p. 272.* Which if it be true, I doubt not was as an Emblem of the Divine Majesty; which used to appear in a glorious Flame. *Ur* a City of *Chaldea* seems to have had its name from the Fire which was there worshipped: And that *Ur* also from whence *Abraham* came, the *Hebrews* fanisie had the same original; for their Fable is, That *Abraham* was thrown into the Fire, because he would not Worship it; and by the power of God delivered, as *St. Hierom* tells us in his Questions upon *Genesis*.

He

He began to be a mighty one in the Earth.] He was the first great Warrior and Conqueror; so *Gibbor* is to be understood, not for a *Giant*, or Man of great Stature; but for a potent Person: And as some will have it, a more severe Governour than they had been, who only exercised Paternal Authority. For he was the first that put down the Government of Eldership, or Paternity (as Sir *W. Raleigh* speaks) and laid the Foundation of Sovereign Rule.

Ver. 9. *He was a mighty Hunter.*] Or rather, *mighty in Hunting*: For the Word *tzid* doth not signify a *Hunter*, but *Hunting*. Which shows by what means he came to be so great a Monarch. He hardened himself to Labour by this Exercise (which was very toilsom) and drew together a great Company of robust Young Men, to attend him in this sport: Who were hereby also fitted to pursue Men, as they had done wild Beasts. For this was lookt upon in all ages, as the rudiment of Warfare, (as *Bochart* shews out of a great many Authors, *L. IV. cap. 12.*) All the Heroes of old, such as *Nestor*, *Theseus*, *Castor*, *Pollux*, *Ulysses*, *Diomedes*, *Achilles*, *Aeneas*, &c. being all bred up to hunting, as *Xenophon* informs us. And it was not without some such reason, that noble Families carry in their Coats of Arms (as Ensigns of their valorous Atchievements) *Lions*, *Bears*, *Tygers*, &c. from their killing such like fierce Creatures. For it must be farther noted, that in this Age of *Nimrod*, the Exercise of Hunting might well be the more highly esteemed, and win him the Hearts of Mankind; because he delivered them, by this means, from those wild Beasts, whereby they were much infested, and very dangerously exposed, while they were but few, and lived scattered up

and down, in the open Air, or in Tents, but weakly defended. The destroying of wild Beasts, (and perhaps of Thieves whom he hunted also) was a great service in those times, and made many join with him in greater designs which he had at last; to subdue Men, and make himself Master of the People, who were his Neighbours, in *Babylon*, *Sassiana*, and *Affyria*. The memory of this hunting of his, was preserved by the *Affyrians* (who made *Nimrod* the same with *Orion*) who joined the *Dog* and the *Hare* (the first Creature perhaps that was hunted) with his Constellation. This *Mr. Selden* observes in his *Titles of Honour*, Part. I. cap. I. where he farther notes that he is to this day called by the *Arabians*, *Algebar*, the mighty Man, or the Giant: From the Hebrew *Gibbor* here in the text.

Before the Lord.] i. e. To the highest degree. For so, a great City to God, is a very great City, *Jonah* III. 3. and a Child very beautiful is called אֶלֹהִים. *Osai*, fair to, or before God, *Az's* VII. 20. Or the meaning may be, he was truly so, not only in common opinion. For that is said to be before God, which really is: Because God cannot be deceived with false appearances.

Wherefore it is said, even as Nimrod the mighty, &c.] i. e. Thence came the common Proverb: Which *Moses* alledges as a proof of the Truth of what he delivered. Nothing being more usual in his days, than for Men to say when they would express how exceeding great any Man was, *He is like Nimrod, the mighty Hunter before the LORD*. Thus common Sayings are quoted in other places, nothing being more notorious than such Proverbial Speeches, *Numb. XXI. 27.* 1 *Sam. X. 12.*

It

It is not improbable that *Nimrod* is the same with him whom the *Greeks* call *Bacchus*; whose Conquests in the *East*, as far as *India*, are nothing else but the Expeditions of *Nimrod* and his Successors. The very Name of *Bacchus* imports this, which was made out of *Bar-Chus* the Son of *Cush*, as *Dammasek*, (i. e. *Damascus*,) was out of *Darmasek*. Many other Arguments for this, are collected by *Bochartus*, L. I. *Phaleg*, cap. 2.

Ver. 10. *The beginning of his Kingdom was Babel.*] (See XI. 5, 8.) Which, according to the *Gentile Writers* was built by *Belus*, (the same with *Nimrod*, who was called *Belus*, as I noted before, from *Baal*, because of his Dominion and large Empire, over which he was an absolute Lord.) They that say, his Son *Ninus* (or, as *Philo-Byblius*, his Son *Babylon*) was the Builder, may be thus reconciled with the fore-mention'd Opinion; That *Belus* began it, and his Son much augmented it. See *Voss. L. I. De Idol. c. 24. & L. VII. c. 9.* There are those that say it was built by *Semiramis*, but as they have it only from *Ctesias*, who is not to be relied on against *Berosus* and *Abydenus*, who wrote the History of that Country out of the ancient Records, and say *Belus* built it; so if it be true, we must understand it of her rebuilding it, after it was decayed, or adding greater Splendor to it. And this also must be understood not of the Wife of *Ninus*, for it is a question whether he had any Wife of that Name: Or, if he had, she was different from her whom the *Greeks* so much magnifie, who lived almost two thousand Years after the Son of *Belus*, as *Salmasius* observes (*Exercit. in Solin. p. 1228.*) out of *Philo-Byblius*.

And

And *Erec*, &c.] Having built *Babel*, which he made the chief City of his Kingdom, he proceeded to build *three* Cities more, in the same Country. Which, they that think he won by Conquest, imagine also that he made *Babel* the Head City, because he won it first; and then the other. And all this, say some, before the dispersion we read of in the next *Chapter*: Which others think hapned after the dispersion. *Erec* seems to have been the City, which *Ptolomy* calls *Arecca*, and *Ammianus*, *Arecha*: Which lay in the Country of *Susiana* upon the River *Tigris*. Whence the *Areccai Campi* in *Tibullus*, as *Salmasius* observes in his *Exercit. in Solinum*, p. 1194. From whence *Huetius* thinks the Country below it was called *Iraque*; mentioned by *Alferganus*, and other *Arabian Writers*.

Acchad.] It is an hard matter to give any account of this City; but the *LXX* calling it *Archad*, from the *Chaldee* Idiom, which is wont to change the *Daghes*, which doubles a Letter, into *R*, (as *Darmasek* for *Dammasek*, i. e. *Damascus*; and by the same reason, *Archad* for *Acchad*,) the footsteps of this Name may be thought to remain in *Argad*, a River of *Sittacene* in *Persia*. For nothing is more common, than to change *ch* into *g*.

Chalne.] It is sometimes called *Chalno*, *Isai*. X. 9. and *Channe*, *Ezek*. XXVII. 23. From whence the Country called *Chalonitis*, (mentioned by *Pliny*, and *Strabo*, *Polybius*, and *Dionys. Periegetes*,) may well be thought to have taken its Name: Whose chief City was called *Chalne*, or *Chalone*, (which is the same,) and afterwards changed by *Pacorus*, King of *Persia*, into *Ctesiphon*.

Ver. 11. *Out of that Land went forth Ashur.*] This Translation is not so likely, as that in the Margin, *He went out into Assyria.* For Moses is speaking of what Nimrod the Son of Cush did, and not of the Sons of Shem, among whom Ashur was one. Nor is it agreeable to the order of History to tell us here what Ashur did, before there be any mention of his Birth, which follows, *verse 22.* Besides, it was not peculiar to Ashur, the Son of Shem, that he went out of the Land of Shinar: For so did almost all Men who were dispersed from thence. Add to this, that *Assyria* is called *the Land of Nimrod* by Micah, V. 6. *They shall waste the Land of Assyria with the Sword, and the Land of Nimrod with their Lances; or, in the entrance thereof,* as we translate it. Therefore it is very reasonable to take Ashur here, not for the Name of a Man, but of a Place, as it is frequently: And expound the word Ashur, as if it were *Leashur* into Ashur; as *beth* in 2 Sam. VI. 10. is put for *lebeth*; other Examples there are of this, 2 Sam. X. 2. 1 Chron. XIX. 2. By *going forth* into Ashur, Borchart thinks is meant Nimrod's making War there: For so the Hebrew Phrase *go forth*, imports in 2 Sam. XI. 1. Psalm LX. 12. Isai. XLII. Zac. XIV. 3. So Nimrod went forth into Assyria, which belong'd to the Children of Shem: But was usurped, he thinks, by this Son of Cush; who had no right to it, but what he got by his Sword. If this be true, Mr. Mede's Observation which I mentioned upon *verse 27.* of the foregoing Chapter, [That the Posterity of Cham never subdued either those of Japhet, or Shem,] must be understood of such large Conquests as they two made over one another, and over him.

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And Erec, &c.] Having built *Babel*, which he made the chief City of his Kingdom, he proceeded to build *three* Cities more, in the same Country. Which, they that think he won by Conquest, imagine also that he made *Babel* the Head City, because he won it first; and then the other. And all this, say some, before the dispersion we read of in the next *Chapter*: Which others think hapned after the dispersion. *Erec* seems to have been the City, which *Ptolomy* calls *Arecca*, and *Ammianus*, *Arecha*: Which lay in the Country of *Susiana* upon the River *Tigris*. Whence the *Areccai Campi* in *Tibullus*, as *Salmasius* observes in his *Exercit. in Solinum*, p. 1194. From whence *Huetius* thinks the Country below it was called *Iraque*; mentioned by *Alferganus*, and other *Arabian Writers*.

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And

And builded Niniveh.] Which *Nimrod* so called from his Son *Ninus*: The very word *Niniveh* being as much as *Ninus his habitation*, נִינְוֶה. Thus *Cain* built a City and called it, not by his own, but his Son's Name, IV. 17. This was the chief City of *Assyria*, and flourished in great Glory till it was utterly razed by the *Medes*, and never again re-built. It stood on the *West-side* of *Tigris*.

Rehoboth.] There was a City of this Name upon *Euphrates*, which was famous for the Birth of *Saul*, one of the Kings of *Edom*, Gen. XXXVI. 37. which the *Arabians* call *Rababath-Melic*, i. e. *Rababath of the Kings*, a little below *Cercussum*, at the Mouth of the River *Chaboras*. But this being too far distant from *Niniveh*, (to which this and the two following Cities were Neighbours) *Bochart's* Conjecture is not unreasonable, That this is the City which *Ptolomy* calls *Birtba*, on the *West* of *Tigris*, at the Mouth of the River *Lycus*. For in the *Chaldee* Tongue *Streets* are called *Birtba*; and that is the signification of *Rehoboth*, as the Margin of our *Bible* will inform the Reader.

Calah, or Calach.] Seems to have been the chief City of the Country called *Calachene*; about the Fountain of the River *Lycus*: Which *Strabo* often mentions.

Ver. 12. *And Resen, &c.*] The fore-named great Man conjectures this to have been the City, which *Xenophon* calls *Larissa*, situate upon the *Tigris*: Which *Moses* might well call a great City. For so *Xenophon* says it was, and describes the height of the Walls to have been an hundred Foot, the breadth five and twenty, and the compass of it eight Miles about. The *Greeks* found it in Ruines, and uninhabited, when they

they came into those parts; being destroyed by the *Persians*, when they spoiled the *Medes* of their Empire. And it is possible, as *Bochart* goes on, the *Greeks* asking whose City that was, and the *Affyrians* answering *Leresen*, i. e. *Resen's*, (adding, as is usual, *le*, the Note of the Genitive Case,) they might thence call it *Larissa*. Such a mistake, he shows, there is in the *Vulgar* Translation of the *Bible*; which takes this Particle *le* for part of the Name. For, in *1 Chron.* V. 26. where it is said the King of *Affyria*, carried the *Israelites* to *Halab*, the *Vulgar* says unto *Labelab*. Whereas it is certain from *2 Kings* XVII. 6. that it should be unto *Halab*, or *Helab*. However it is reasonable to think, that these words, *this is a great City*, belongs to *Resen*, not to *Niniveh*: Whose greatness as well as *Babylon's* was very well known; and therefore these words seem to be added to denote *Resen* to be a great deal bigger than the two before-named, *Rehoboth* and *Calab*. See *Bochart. L. IV. c. 23.*

They that think *Nimrod* settled his Kingdom in *Babel* before the Dispersion, by confusion of their Languages, imagine that he made this Expedition into *Affyria*; (where he built *Niniveh*, and the rest of the Cities here mentioned,) after they were forced to leave off their vain-glorious building at *Babel*, and to disperse themselves into other Countries.

Ver. 13. And *Mizraim* (the second Son of *Cham*) begat *Ludim*.] By whom we are to understand the *Æthiopians*, as *Bochart* hath proved by many Arguments, (which I shall not mention,) and therefore understands by these words, that the *Æthiopians* were a Colony of the *Egyptians*. *L. IV. Phaleg, c. 26.* For it appears by *Diodorus* that they were near of kin; having many things common to both Nations; which

he reckons up, and are sufficient to persuade those who consider them, that they had the same Original: The only difference among them, being this; which of them was of greatest Antiquity. The *Egyptians* fancied they were the first of all Men; and the *Æthiopians* pretended that they living more Southerly, had a stronger Sun; which contributed more efficaciously to natural Generation: And that *Egypt* was a Country thrown up by the Mudd which *Nilus* left, and so got out of the Sea. But *Moses* hath determined this Controversie in these words, and by the rest of his History. Which shows that the first Men after the Flood, came from the Mountains of *Armenia*, which is in the North; and consequently they went to the Southerly Countries by degrees, through *Assyria*, *Babylon*, *Syria*, and *Egypt* into *Æthiopia*. And their discourse is ridiculous about the Original of *Egypt*, unto which we see nothing added by the *Nile*, in many Ages.

Ananim.] Our *Broughton* takes these to be the *Numidians*, among whom he finds *Anubis*. Others take them for the *Anaita* in *Æthiopia*. But these *Ananimus* being derived from *Mizraim*, we are rather to seek them about *Egypt*: And the Opinion of *Bochartus* is probable that they are the *Nomades*, who lived about *Ammon* and *Nasamonitis*; and called *Anamii* from *Anam*, which signifies a Sheep among the ancient *Egyptians*, as it doth among the *Arabians*. For the *Nomades* fed Sheep, as *Herodotus* tells us, and lived upon them, (whereas they abstained from eating Cows or Swine,) and their Garments also, as he tells us, were of Sheep-Skins.

Leba-

Lehabim.] These are thought to be the *Lybians*; but that being a Name which belongs to the greatest part of *Africa*, it cannot be well thought that so great a Portion fell to this Son of *Mizraim*, or that so many People were descended from him. Therefore *Bochart* with great reason thinks the *Lehabei* were not all the *Lybians*; but those whom *Ptolomy*, *Pliny*, and others call *Lybiægyptii*: Because they lived next to *Egypt* on the West of *Thebais*, in a sandy, adust Soil, burnt by excessive heat; from whence he thinks they had the Name of *Lehabim*. For *Lehaba* signifies both a Flame and Heat. As in *Joel* I. 19. *The flame (lehaba in the Hebrew,) or scorching heat, hath burnt all the trees of the field.*

Naphtubim.] These seem to be the People of *Nephthub*; and what that is, we may learn from *Plutarch*: Who in his Book *De Iside & Osiride*, says, the *Egyptians* call the Country and the Mountains that lie upon the Sea, *Nephthun*, which may incline us to think that the *Naphtubim* were those People that lived upon the shoar of the *Mediterranean* in *Marmarica*: For the People upon the *Red-Sea* belonged to *Arabia*, not to *Egypt*. It is not improbable that from hence came the Name of *Neptune*, who originally was a *Lybian* God; and known to none but that People.

There was a City called *Nepata* by *Pliny*, which *Grotius* thinks may explain this Name: But it was in *Æthiopia*; and *Moses* is speaking of the Sons of *Mizraim*.

Ver. 14. *And Pathrusim.*] Who were the Inhabitants, it is likely, of *Patros*: Which was a part of *Egypt*; though represented sometime in Scripture as a Country distinct from it: Just as *Thebais* is in some

Authors said to be, whereas it was the *upper Egypt*. *Bochart* hath brought a great many Arguments to prove this: Particularly from *Ezekiel XXIX. 14.* which shows clearly that *Pathros* belongs to *Egypt*: For the Prophet foretelling that God would bring again the Captivity of *Egypt*, he saith he would cause them to return into the Land of *Pathros*, into the Land of their Habitation, or Nativity: That is, into *Thebais*, which *Nebuchadnezzar* had principally afflicted, carrying most of the Inhabitants of *Thebes* into Captivity. This seems a more probable Account of the *Pathrusim*, than theirs who take them to be the *Pharusi*, (as *Grotius* doth,) or *Phantusi*; who were a People of *Æthiopia*.

Cassubim, or Cassuchim.] These were the *Colchi*, who though they lived far from *Egypt*, from whence they are said here to descend, yet there are a great many Arguments, that they had their Original from that Country. For several ancient Authors say so, as *Herodotus*, *Diodorus*, *Strabo*, and *Ammianus*: All of great Credit. And there are many Reasons whereby *Herodotus* proves it, (as *Bochart* shows in his admirable Work, often mentioned, L. IV. *Phaleg*, c. 31.) they agreeing in so many things, especially in their Manners and Language, that one can scarce have any doubt of it. These People were seated at the East-end of the *Euxine Sea*.

Out of whom came Philistim.] They were the offspring of the People of *Colchis*, as will appear in what follows.

And Caphtorim.] These were a People near to *Colchis*, as appears from hence; that the *Philistim*, who are said here to come from *Cassuchim*, in other places are said to have come from *Caphtor*, *Jer.*

XLVII. 4. *Amos IX. 7.* And *Moses* himself relates how the *Avims* nigh to *Gaza* (a famous City of the *Philistim*) were driven out by the *Caphtorim*, *Dent. II. 23.* All the Ancients therefore are in the right, who take the *Caphtorim*, for the *Cappadocians*: Yet, not all the Inhabitants of that Country, (part of which was possessed by other People, as was said before,) but that part of *Cappadocia* which was next to *Colchis*, viz. About *Trapezund*, where *Colchis* ended. For there we find the City called *Side*, and the Country *Sidene*, mentioned by *Strabo*. Now *Side* in Greek (as *Bochart* ingeniously observes) signifies the same with *Caphtor* in Hebrew, viz. *Malum punicum*: And therefore in all likelihood, the same Country was called by the Hebrews *Caphtor*, and by the Greeks *Sidene*.

What invited the *Caphtorim* out of *Egypt* into this Country, is hard to tell, at this distance of time. But *Strabo* thinks it was the Fame of the Gold, wherewith this Country abounded. And as this drew them thither, so perhaps the coldness of the Country, very much different from that wherein they were born; or else their Neighbours the *Scythians*, and *Mesech* and *Tubal*, (viz. the *Moschi* and *Tibareni*,) who dwelt near them, and might be troublesome to them, made them think of returning back again. And in their way through *Palestine* they fell upon the *Avim*, whom they dispossessed of their Country, and settled there, (*Dent. II. 23.*) by the Name of *Philistim*.

Ver. 15. And *Canaan*.] Now follows an Account of the Posterity of *Ham's* youngest Son.

Sidon.] Was his first-born: Who was the Founder of the famous City called by his Name, *Sidon*: Which

Which *Trogus* saith was so called from plenty of Fish on that Coast. And so the present Name of it, *Said*, signifies *Fishing* or *Fishery*: As the Town in *Galilee* called *Bethsaida*, is as much as the place of *Fishing*: For that Sea upon which it lies, the *Hebrews* say, abounded with Fish. However the *Sidonians* came from this Son of *Canaan*; and some of them, (if he did not found it himself,) called the City by this Name, in memory of him. It was far more ancient and famous than *Tyre*: For we read of it in the Books of *Moses*, and *Joshua*, and the *Judges*: But nothing of *Tyre* till the Days of *David*. Nor doth *Homer* mention *Tyre*; though he speaks of *Sidon*, and the *Sidonians* in many places.

Heth.] His second Son, was the Father of the *Hittites*, or the Children of *Heth*, often mentioned in Scripture: Who dwelt about *Hebron* and *Beerseba*, in the South of the Land of *Canaan*. They were a very Warlike People, and struck a Terror into their Neighbours: From whence the word *Hittite*, seems to be derived, which signifies *fright* and *sudden Consternation*; such as came upon the *Syrians*, when they thought the Kings of the *Hittites* were coming against them, 2 *Kings* VII. 6. This was the Country of the *Anakims*: For from *Arba*, who was an *Hittite*, descended *Anak*; and from him those three Giants, *Abim*, *Sheshai*, and *Talmi*, and the rest of the *Anakims*, *Numb.* XIII. 22, 33. *Josh.* XV. 13, 14.

Ver. 16. The Jebusite.] This People, who were situated near to the former, descended from *Jebus* the third Son of *Canaan*: And were a very Warlike People also; for they kept *Jerusalem* and the Fortrefs of *Zion*, to the times of *David*; notwithstanding all the Power of the *Benjamites*. And when
David

David besieged it, they mock'd at his Attempt, 2 Sam. V. 8.

And the Emorite.] They came from *Emor*, the fourth Son of *Canaan*, and are commonly called *Amorites*: Who possessed the Mountainous parts of *Judea*; and many of them passed over *Jordan*, and making War upon the *Moabites* and *Ammonites*, seized upon *Basban* and *Heshbon*, and all the Country between the Rivers of *Jabbok* and *Arnon*, Numb. XIII. 29. *Josh.* V. 1. In memory of which Victory some *Canaanite* Poet made a Triumphant Song, which *Moses* hath recorded, Numb. XXI. 27. What a mighty People these were we learn from *Amos* II. 9.

Gergasite.] There was a Remnant of this People about *Gerasa* or *Gadara* beyond *Jordan* in our Saviour's time, *Matth.* VIII. 28. *Mark* V. 1. *Luke* VIII. 26. And they were called, perhaps, by this Name from the fat, clayie Soil of the Country where they lived; for *garges* in Hebrew is *white Clay*.

Ver. 17. *And the Hivite, or Hewite.*] They lived in and about Mount *Herman*, as we read *Josh.* XI. 3. which being toward the East of the Land of *Canaan*, they are call'd *Radmonites*, i.e. *Oriental*s or *Easterlings*, *Gen.* XV. 19. The *Gibeonites* and *Sichemites* were Colonies from them, (*Josh.* XI. 19. *Gen.* XXXIV. 2.) who dwelt more Westward: The former of them, Neighbours to *Jerusalem*; and the latter to *Samarina*.

Arkite.] This People, *Bochart* thinks, inhabited Mount *Libanus*, where *Ptolomy* and *Josephus* mention a City called *Arca* or *Arce*: In which, he thinks, was the Temple *Veneris Architidis*, worshipped by the *Phenicians*, as *Macrobius* tells us, *L. I. Saturn.*

c. 27. *Pliny* also Mentions *Arca* among the Cities of the *Decapolitan Syria*, and saith it was one of those which had a Royal Jurisdiction, under the Name of a *Tetrarchy*, as *Salmasius* observes in his *Exerc. in Solin.* p. 576.

Sinite.] *St. Hierom* saith, that not far from *Arca* there was a City called *Sin*; where we may suppose these People to have dwelt. But *Bochart* rather by the *Sinites* understands the *Peleusiot*s, whose City was called *Sin*; which is of the very same signification with *Pelusium*.

Ver. 18. *And the Arvadite.*] These People are the same with the *Aradii*, who possessed the Island called *Aradus* upon the Coast of *Phanicia*, and part of the neighbouring Continent: Where a place called *Antaradus*, opposite to the Island, was seated. *Strabo* and others speak of this Island, and mention another of the same Name in the *Persian Gulph*, (as *Salmasius* observes upon *Solinus*, p. 1023.) whose Inhabitants said, they were a Colony from this Island I now speak of, and had the same Religious Rites with these *Aradians*. Who were very skilful in Navigation, and therefore joyned by *Ezekiel* with *Zidon*, XXVII. 8. where he makes them also a War-like People, *verse* 11.

Zemarite.] They who make these the same with the *Samaritans*; do not observe that these Names are written quite differently in the *Hebrew*. And that the *Samaritans* so much spoken of in Scripture, had their Name from *Somron*. And therefore *Bochart* thinks these are the *Samarites* mentioned by *St. Hierom*, who says, they inhabited the Noble City of *Edeffa* in *Calosyria* (it should be the City of *Emesa* or *Emisa* which was in that Country, but *Edeffa* in *Meso-*

Mesopotamia, beyond *Euphrates*) and so both the *Chaldee* Paraphrases have here for *Zemarite*, *Emisei*. But I do not see why we should not rather think this Son of *Canaan* (*Zemarus*) from whom the *Zemarites* came, was the Founder of the City of *Zemaraim* (*Josh.* XVIII. 22.) which fell to the Lot of the Tribe of *Benjamin*.

Hamathite.] These were the posterity of the last Son of *Canaan*: From whom the City and Country of *Hamath* took its Name. Of which Name there were Two; one called by the Greeks *Antiochia*, the other *Epiphania*: The former called *the Great*, *Amos* VI. 2. to distinguish it from this, which *St. Hierom* says in his time was called *Epiphania*, and by the *Arabians* (in the *Nubian* Geographer) *Hama*. This is the City which is meant when we so often read that the bounds of *Judea* were to the Entrance of *Hamath*, Northward, *Numb.* XIII. 21. XXXIV. 8. and other places. For it is certain they did not reach to *Antiochia*, but came near to *Epiphania*.

Afterwards were the Families of the Canaanites spread abroad.] In process of time they enlarged their bounds: For they possessed all the Country, which lies from *Idumæa* and *Palestine*, to the mouth of *O-ronter*: Which they held for *Seven hundred Years*, or thereabout. *Moses* indeed confines the Land of *Canaan* in narrower bounds toward the *North*, (as hath been said) but we must consider that he describes only that part of *Canaan*, which God gave to the *Israelites* for their Portion. - Now there being *Eleven Nations* who had their Original (as appears from this and the foregoing Verses) from so many Sons of *Canaan*; we do not find that the *First*, and the *Five* last were devoted by God to destruction,

as the rest were. For we read nothing of the *Zidonians*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and *Hamathites*, among those Nations, upon whom the Sentence of Excision was pronounced by God, and their Country bestowed upon the *Israelites*. But read of *Two* others not here mentioned, who made up the *Seven* Nations, whom God ordered to be cut off, *viz.* the *Perizzites*, and those who were peculiarly called *Canaanites*, who sprang from some of the fore-named *XI.* Families; but we do not know from which. We shall meet with it in the *XV.* Chapter of this Book.

Ver. 19. *And the border of the Canaanites, &c.]* Here *Moses* describes the Bounds of that Country, which was given by God to the *Jews*.

From Sidon.] i. e. The Country of *Sidon*, which extended it self from the City, so called, towards the *East*, as far as *Jordan*, or near it. This therefore may be lookt upon as the *Northern* bounds of the promised Land.

As thou comest to Gerar unto Gaza, &c.] These and all the rest belong to the *Southern* bounds: For these two were Cities near to the *Philistims*. We often read of *Gaza*; and *Gerar* was famous for *Abraham's* and *Isaac's* sojourning there (*Gen. XX. 1. XXVI. 1.*) and for the overthrow of the *Cushites*, *2 Chron. XIV. 13.*

Sodom and Gomorrha, &c.] These *Four* Cities, are famous for their destruction, by Fire and Brimstone from Heaven.

Even unto Lashab.] Or *Lasa*, which *St. Hierom* takes for *Callirrhoe*, as doth *Jonathan* also: A place famous for hot Waters, which run into the dead Sea. But *Bochartus* (*L. IV. Phaleg, c. 37.*) doubts of
of

of this, because *Callirrhoe* was not in the Southern part of *Judaea*, as *Lasbah* was: He propounds it therefore to consideration, whether it may not be a City of the *Arabs* called *Lusa*: Which *Ptolomy* places in the middle way, between the Dead Sea, and the Red.

Ver. 20. *These are the Sons of Ham, after their Families, &c.*] This is sufficiently explained by what was said upon *verse 5.* where *Moses* concludes his account of the Sons of *Japhet*. Only it may be observed in general, that these Four Sons of *Ham* and their Children, had all *Africa* for their Portion (*Mizraim* having *Egypt*, and *Phut* the rest) and no small part of *Asia* which fell to the share of *Cush* and *Canaan*.

Ver. 21. *Unto Shem also, the Father of all the Children of Eber.*] That is, of the *Hebrew* Nation, whom *Moses* would have to know from what an illustrious Original they sprung; and therefore breaks off the Thread of his Genealogy, to give a short touch of it. I can give no reason so likely as this, why he calls *Shem* the Father of *Eber's* Children, rather than of any other descended from him. He having told them before, that *Ham* was the Father of *Canaan*, (*IX. 22.*) whom God Cursed, and at the same time Blessed *Shem*: He now tells them, that this blessed Man was the Father from whom their Nation was descended; that they might comfort themselves in their noble Stock, and believe *Canaan* should be subdued by them.

The Brother of Japhet the Elder.] *Scaliger* translates these Words, *Sem the Elder Brother of Japhet*: But the *be* which is prefixt to *Gadol*, i. e. *Greater*, plainly directs us to referr the Word *Greater* or *Elder*

to him who was last spoken of, viz. *Japhet*. Who may be plainly proved to have been the Eldest Son of *Noah*, from this observation, That *Noah* was *Five hundred* years old, before any of his Three Sons, *Sem*, *Ham*, and *Japhet* were born, V. 32. When he was *Six hundred* Years old he entred into the Ark with them, VII. 11. And when he came out, two Years after the Flood, *Shem* begat *Arphaxad*, being then an *Hundred* Years old, XI. 10. and consequently *Noah* was *Six hundred* and two. From whence it follows that *Shem* was born when *Noah* was *Five hundred and two* Years old: And therefore *Japhet* must be two Years older than he; for *Noah* began to have Children when he was *Five hundred*. But God preferred *Shem* before him; giving hereby an early demonstration (of which there were many instances afterward) that he would not be confined to the order of Nature, in the disposal of his Favours; which he frequently bestowed upon the Younger Children: As he did upon *Jacob*, and in after-times upon *David*, who was the youngest and meanest of all his Father's Children.

Even unto him were Children born.] Perhaps he was the last of his Brethren that married; and then *Moses* shews in the following Verses, had *Five* Sons: the Progeny of two of which are mentioned, but the rest passed over in silence.

Ver. 22. *Elam.*] Was his First-born; from whom came the *Elamites*, mentioned *Acts* II. 9. Whose Metropolis was the famous City of *Elymais*. They lay between the *Medes* and *Mesopotamians* (as *Bochartus* shews, *L. II. Phaleg, c. 2.*) and were a very Warlike and Fierce People, as *Isaiab*, *Jeremiah*, and *Ezekiel* testify. The *Susians* were a neighbouring People, but

but different from them: And therefore when *Daniel* says *Sushan* was in the Province of *Elam*, he takes *Elam* in a large sence; as *Pliny* and *Ptolomy* also do, who mention *Elamites* at the mouth of the River *Euleus* (*Uai* in *Daniel*) which was below *Sassiana*. See *Salmasius Exerc. in Solin. p. 1193, 1194.* And thus *Josephus* may be allowed to say the *Elamites* were ἱερωὶ ἀρχαῖοι, the Founders of the *Persians*, who were a distinct People from them: Though often comprehended under this Name of *Elam*.

Asbur.] From whom came the People called at first *Affres*, and afterward *Affrians*: Which was a Name as large as their Empire, comprehending even *Syria* it self; which in several Authors is the same with *Affria*. But in proper speaking it was only that Country, whose head was *Niniveh*, called sometimes *Adiabene*, and *Aturia* or *Affria*.

Arphaxad.] Many, following *Josephus*, make him the Father of the *Chaldees*. But I find no good reason for it; and it seems more probable that the *Chaldees* (in Hebrew, *Chasdim*) came from *Chesed* one of *Abraham's* Brother's Sons, *Gen. XXII. 22.* which *St. Hierom* positively affirms. Therefore it is more reasonable to think *Arphaxad* gave Name to that Country, which *Ptolomy* calls *Arraphachitis*: Which was a part of *Affria*.

Lud.] Seems to have given Name to the Country of *Lydia*, which lay about *Meander*; and included in it *Myfia* and *Caria*, which lay on the South side of that River. Which having the most Windings and Turnings in it, of any River in the World (for it returns sometimes towards its Fountain) the *Phœnicians* call this Country, and another, viz. *Æthiopia*,

thiopia, that lay upon the *Nile* (which next to *Meander* is the most crooked of all Rivers) by the Name of *Lud*: Which in their Language signified *bending*, or *crooked*. See *Bochart. L. II. Phaleg, c. 12.*

Aram.] From whom sprung the *Syrians*, whose Name anciently was *Aramai*; the Children of *Aram*. A Name not unknown to the ancient *Græcians*; for *Homer* mentions the *Ἀραμῖναι* in his second Book of *Iliads*; and so doth *Hesiod*; and *Strabo* also saith, that many understood by the *Arimæi*, the *Syrians*. And the *Syrians* at this day call themselves *Arameans*. But *Syria* being so large a Name, that Ancient Authors extend it to all those Countries that lay between *Tyre* and *Babylon*; we must not take all the People of them to have been the posterity of *Aram*. For it is evident some of them descended from *Canaan*, others from *Asbur*, others from *Arphaxad*. Therefore those are to be thought to have come from him, to whom the Name of *Aram* is præfixt or subjoined, as *Aram-Naharajim*, and *Padan-Aram* (i. e. the *Mesopotamians*) *Aram-Soba* (the People of *Palmyra*, and the Neighbouring Cities) *Aram-Damasck* (situated between *Libanus* and *Anti-Libanus*, whose chief City was *Damascus*) and perhaps *Aram-Maacha*, and *Aram-Beth-rehob*; which were places beyond *Jordan*, one of which fell to the share of *Manasseh*, the other of *Affer*.

Ver. 23. And the Children of Aram, &c.] The Four Persons that follow in this Verse, are called the *Sons of Shem*, 1 *Chron. I. 17.* Nothing being more ordinary in scripture, than to call those the *Sons* of any Person, who were his *Grandsons*, *XXIX. 5, &c.*

Uz.

Uz.] Or *Utz*, the First-born of *Aram*, is generally said to have been the builder of *Damascus*: The Valley belonging to which, is by the *Arabians* at this day called *Gaut*, and *Gauta*, which differs from *Utz* in the Letters, but not in the Pronunciation; it being common to pronounce the Letter *Ajin* by our *G*. as in the Words *Gaza* and *Gomorra*. Accordingly the *Arabick* Paraphrast for *Utz* hath here *Algauta*. There were two other *Uz*'s besides this, one the Son of *Nabor* (*Abraham's* Brother) *Gen.* XXII. 21. whose Country was *Ausitis* in *Arabia Deserta*: The other was of the posterity of *Edom*, *Gen.* XXXVI. 28.

Hull.] Or *Chul*. *Grotius* observes out of *Ptolomy* that there was a City in *Syria* called *Cholla*, which he thinks might be founded by this second Son of *Aram*. But *Bochart* more probably conjectures that his posterity possessed the Country called *Cholobetene*, which was a part of *Armenia*. For the *Armenians*, and *Arabians*, and *Syrians* were much alike, as *Strabo* saith, in their Shape of Body, Speech, and manner of Life. And there are divers Cities, which *Ptolomy* places in this Country, that begin with *Hol* or *Chol*; as *Cholus*, *Cholnata*, *Cholana*: And *Cholobetene* (the Name of the Country) which in their Language is *Cholbith*, signifies as much as the *House* or *Seat* of *Chol*.

Gether.] It is hard to give any account of the Country where his posterity settled, unless they gave the River *Getri* its Name, which the *Greeks* call *Kertektn*; which runs between the *Carduchi*, and the *Armenians*, as *Xenophon* tells us. This is *Bochart's* Conjecture, which is a little nearer than that of *Grotius*, (*Annot. in L. I. de U. R. C.*) who explains this

this by the City *Gindarus* in *Ptolomy*, and the People called by *Pliny*, *Gindareni*, in *Cælo-Syria*. But after all, it may seem as probable that *Gadara*, the chief City of *Perea*, which *Ptolomy* places in the *Decapolis* of *Cælo-Syria*, had its Name and Original from this *Gether*.

Mash.] Who is called *Mesech*, in *1 Chron. I. 17.* seated himself, as *Bochart* thinks, in *Mesopotamia*, about the Mountain *Mafius*, (which is *Grotius's* conjecture also) from whence there flowed a River which *Xenophon* calls *Masca*. The Inhabitants of which Mountain *Stephanus* calls *Masiani*; and perhaps the *Moscheni*, whom *Pliny* speaks of, between *Adiabene* and *Armenia* the greater, were descended from this *Mash* or *Mesech*.

Ver. 24. And Arphaxad begat Salah.] Having given an account of the posterity of *Shem's* youngest Son; he now tells us what People descended from his third Son.

Salah.] In Hebrew *Shelah*. His Father being born but two Years after the Flood (*XI. 10.*) seems to have given this Name to his Son, to preserve the Memory of that dreadful Punishment: That his Posterity might not incur the like by their Sins. For *Sela* signifies the letting forth of Waters, *Job V. 10.* He is thought to have been the Father of the *Susiani*: The chief City of their Country, next to *Susa*, being called *Sela*, as we find in *Ammian. Marcellinus*: Either because he was the Founder of it, or in Memory of him.

And Salah begat Eber.] The Father of those from whom came the Hebrew Nation (as was said before, *Verse 21.*) *Abraham* being descended from him in the Sixth Generation. All other derivations of the Name

Name of *Hebrew* have great Objections lie against them; but this hath none, that I can see; and is most agreeable to the *Grammar* of that Language, in which all such Names ending in *Jed* (as *ידי* doth) are noted to come either from a Place, or Country, or People, or Author: Therefore since there is no Country, or Place from which the Name of *Hebrew* can be derived, it is most reasonable to deduce it from the Author of this People, *Heber*. And it is authorized by that Speech of *Balaam*, *Numb. XXIV. 24.* Where as by *Asbur* is meant the *Affyrians*, so by *Heber*, in all reason, we are to understand the *Hebrews*.

Ver. 25. *Peleg.*] Either he, or some of his Posterity in memory of him, it is not unlikely, gave Name to a Town upon *Euphrates*, called *Phalga*; not far from the place, where the River *Chaboras* runs into it: Upon which *Charrab* stood, built by *Charan* the Brother of *Abraham*.

For in his Days was the Earth divided.] The great Dispersion, which we read of in the following Chapter, fell out just when he was born, which made his Father call him by this Name, signifying *Division*, and *Separation*. Which it appears, by the Account given of his Ancestors, (*XI. from verse 10, to 16.*) hapned in the *Hundred and first Year* after the Flood. In that Year the Tower of *Babel* and their Language were confounded; upon which necessarily followed the Separation here mentioned. The Age that preceded, from the Deluge to this Division, is called by the ancient Poets, the *Golden Age*, (as *Bochart* observes, *L. I. Phaleg, c. 9.*) because the Earth not being divided, they enjoyed all things in common. And *Noah* (whom they called *Saturn*) governing

E e

them,

them, not as Kings do their Subjects, but as Parents their Children, not so much with Fear and Dread, as with Love and Reverence to his fatherly Authority; it made the World so happy as it hath not been since.

Joktan or *Jektan*.] The Brother of *Peleg*, had a numerous Offspring, of thirteen Sons; all seated in the inmost parts of *Arabia Felix*. So the *Arabians*, it is certain, derive their own Original: Who in this may as well be credited, as the *Europeans* who derive themselves from *Japetus*, or *Japhet*, and the *Africans* from *Cham* or *Hammon*. They call him *Cabtan*, (as our Mr. Pocock, as well as others, observes,) by which Name the *Arabick* Paraphrast upon this place, explains that of *Jektan*. And this *Cabtan* they say expressly was the Son of *Eber*, the Son of *Salah*, &c. From whence the Name of *Catanita*, a People in *Arabia Felix* mention'd by *Ptolomy*; and a City, in the Territory of *Mecha*, still retains the very Name of *Jektan*, being called *Baisath-Jektan*, i. e. the Seat or Habitation of *Jektan*, in the *Arabian* Geographer. See Mr. Pocock's Notes upon *Abul-Farajus* concerning the Original of the *Arabians*, p. 38, 39.

Ver. 26. *Almodad*.] The eldest Son of *Joktan* seems to have given Name to the People whom *Ptolomy* calls 'Αλμυδαῖοι, in the middle of *Arabia Felix*, near the Original of the River *Lar*, which runs into the *Persian* Gulph. The *Greeks* who knew little of this People, who lived a great way from the Sea, might easily mispronounce their Name; calling them *Allu-meote*, instead of *Almodei*.

Sheleph, or *Saleph*.] Was, it is likely, the Father of the *Salapeni*. For such a People there were, mentioned by *Ptolomy*, who calls them Σαλαπῆνοι: Who

Who were remote from the rest, about the Neck of *Arabia*; not far from the Spring of the River, *Betius*.

Hatzermaveth.] Though the *Arabians* write this Name with the very same Letters, yet it sounds among them thus, *Hadramuth*, or *Chadramuth*. Which the *Greeks* pronounce divers ways, because of the ambiguous sound of the two Letters, *Tzadi* and *Ceth*: For sometimes he is called *Asarmoth*, sometimes (without an *A*.) *Sarmoth*, and *Armoth*, and *Atermoth*, as *Bochartus* hath observed. Who thinks the Country called *Chatramitis* or *Atramitis*, *Chatramotis* or *Atramotis*, to have been peopled by the Children of this *Hadramuth*, as the *Arabians* pronounce this Name *Hatazmaveth*. 'Αδραμύτη, *Salmasius* shows is the Name of a City or Place, and 'Αδραμύ, of a People or Nation. *Exercit. in Solin. p. 489.* And the same People he observes (*p. 490.*) are called by *Artemidorus*, 'Ατραμυῖται, whose Country was that part of *Arabia* which abounded with *Frankincense*, *Myrrh*, *Cassia*, and *Cinnamon*, as *Theophrastus* tells us. And *Strabo* calls them (as he there notes) *Χατραμυῖται*, and *Uranus* in *Stephanus* *Χατραμύται*: So differently was this hard Word pronounced. Who were so famous, that *Eustathius Antioch.* *Eusebius*, and others, make this *Hatzermaveth* the Father of the *Arabians*, and *Epiphanius* derives their Language from him; which they (as was said before) derive from *Jektan* himself; looking upon the Dialect of *Chadramitis* as barbarous. See *Bochartus*, *L. II. Phaleg*, c. 16. where he observes that *Hatzermaveth* in Hebrew signifies the Entrance of Death, and *Hadbra-manth* in *Arabick*, the Region of Death: Because the Air of that Country was very thick and foggy, (and

consequently unwholsom,) as *Arrianus* relates ; who saith, that the Frankincense and Myrrh, were therefore gathered only by the King's *Slaves*, and by *condemned Persons*.

Jerah, or *Jerach*.] From whom came the People called *Jerachai*, who lived near the *Red-Sea* ; called by *Agatharcides* and others 'Αλλάγοι, *Alilai* : Which is the very same in *Arabick*, with the other in *Hebrew*. For *Hilal* is the *Moon* in that Language, as *Jerach* is in *Hebrew*. And the *Nubienſian* Geographer mentions a People about *Mescha*, who at this day are called *Bene-bilal*, the Children of *Jerach*, as the *Hebrews* would have expreſſed it. It ſeems they are come more towards the *East*, when anciently they dwelt in the *South*. *Ptolomy* mentions alſo an *Iſland*, upon the Coaſt of the *Alilai*, which he calls 'Ιεραχίων νῆσος. : But it doth not ſignifie the *Iſle of Hawks*, (as the *Greeks* fanſied, who imagined all theſe old words to come from their Tongue,) but of the *Jerachai*.

Ver. 27. *Hadoram*.] He ſeems to have fixed his Seat in the utmoſt Corner of *Arabia* towards the *East*, where there was a People, whom *Pliny* calls *Drimati* : A Name eaſily made from *Hadoramus*. And the extream Promontory of that Country is called by the *Greeks* *Corodamon*, by tranſpoſing the Letters *D* and *R* from *Hadoramus*. I can find nothing more likely, than this Conjecture of that great Man *Bochartus*, who hath out-done all that went before him in this Argument. L. II. *Phaleg*, c. 20.

Uzal.] *Abraham Zachut*, as he alſo obſerves, ſays the *Jews* (who in his time dwelt there) called the chief City of *Aljeman*, by the Name of *Uzal*. Now the Kingdom of *Aljeman* or *Jeman*, is the South-part

part of *Arabia Felix*: As the very Name of *Jeman* imports, which signifies both the *Right-hand* and the *South*.

Diklab.] Both in the *Chaldee* and *Syriack* Language *Dicla* signifies a *Palm*, or a *Grove of Palms*: Which led *Bochartus* to conclude that the *Minæi*, a People of *Arabia Felix*, whose Country abounds with such Trees, were the Posterity of this *Diklab*. Both *Pliny* and *Strabo* mention them. And this is far more probable than the Conjecture of *Ludovicus Capellus*, That the Country of *Dangala* in *Æthiopia*, near *Egypt*, might have its Name from this Man: For that is too remote from the rest of this Man's Posterity: And so is *Δικαλλῶν* mentioned, as he observes, by *Herodotus*, *Chronolog. Sacra*, p. 108.

Ver. 28. *And Obal.*] Which in the *Arabick* pronunciation is *Aubal*, as *Cocab*, a *Star* in *Hebrew*, is in *Arabick* *Caucab*, &c. The Posterity of this *Aubal* or *Obal*, *Bochart* thinks, passed over the *Straits* of the *Sinus Arabicus*, out of *Arabia Felix*, into *Arabia Troglodytica*; where we meet with this Name, in the *Sinus Abalites*, (which others call *Analites*,) and in a great trading Town called by *Arrianus* *Ἀυδαίτις*; and in a People who lived in that *Sinus*, called by *Ptolomy*, *Ἀυδαῖται*, and *Ἀβυλῖται*; I believe it should be *Ἀβυλῖται* from this *Obal*.

Abimael.] Which the *Arabians* pronounce *Abimâl*, i. e. the Father of *Mali*, or the *Malitæ*; a People in *Arabia* next to the *Minæi* before-mentioned. *Theophrastus* saith, *Mali* is the *Metropolis* of a Country in *Arabia* the *Spicy*. From whence the People called *Malitæ*, whom *Ptolomy* calls *Manite*, by an usual change of the Letter *L* into *N*, as *Nabonidus* is the same with *Labonidus*, &c. And it is probable that
Mali

Mali is the contraction of *Abimali*: Nothing being more common than in compound Names to omit the first part. As *Sittim*, *Numb. XXV. 1.* for *Abel-Sittim*, *XXX. 49.* *Hermon* very often for *Baal-Hermon*, *Judg. III. 3.* *Nimrim* for *Beth-Nimrim*, and *Salem* for *Jerusalem*.

Sheba.] From whom came the *Sabæans*, who sometimes comprehend a great many People, but here are to be taken strictly for those, upon the *Red-Sea*; between the *Minæi* and the *Catabanes*: Whose *Metropolis*, which stood upon an high Mountain full of Trees, is called by ancient Authors *Saba* and *Sabai*, *Sabo* and *Sabas*, as *Salmasius* shows out of *Stephanus*, *Agatharcides*, and others; who say that this City was πολὺ καλλίστη, much the fairest of all in *Arabia*. *Excerc. in Solin. p. 491, 492, &c.* In latter times this Name was changed into *Mariaba*, the ancient Name being lost, as the same *Salmasius* there observes, *p. 497, & 1118.* Which *Pliny* saith signifies as much as *Dominos omnium*, the Lords of all: For from *Rabba*, to rule, comes *Marab*, which signifies in their Language (as *Bochart* observes) the *Seat of those that Rule*: That is, the Royal City, where their Kings lived. The *Nubiensian* Geographer saith, the Queen of *Sheba* came from hence to hear the Wisdom of *Solomon*.

Ver. 29. And Ophir.] Which the *Arabians* pronounce *Auphir*, signifying abundance: Gold being found there in such plenty that they exchanged it for Brass and Iron, giving a double or triple proportion of Gold for them. *Bochart* thinks he gave the Name of *Ozophi* to an Island in the *Red-Sea*, mentioned by *Eupolemus* in *Eusebius*. And observes that there were *two Ophirs*, one belonging to *India*, whither

ther *Solomon's Ships* went once in *three Years*, (which he takes for *Taprobana*, now *Zeilan*,) and the other belonging to *Arabia*, where the Posterity of this *Ophir*, here mentioned, settled. Whose Country he takes to have been near to the *Sabeans* their Brethren; which *Stephanus* and *Ptolomy* call *Cassanitis*. The same in sense with *Ophir*; for *Choson* is a Treasure, which the *Arabians* write *Chazan*, from which comes the word *Gaza*, for abundance of Riches.

Havilah, or *Chavilah*.] See *Verse 7*. where we had this Name before, among the Sons of *Cush*; from whom the *Havilah* here spoken of is very different: Giving Name, it is probable to the Country which the *Nubienſian* Geographer calls *Chaulan*: And ſays it was a part of *Arabia Felix*, nigh alſo to the *Sabeans*; which he accurately deſcribes. See *Phaleg*, L. II. cap. 28.

Jobab.] The Father of the *Jobabites*, near to the *Sachalites*, as *Ptolomy* expreſſly ſays; if inſtead of *Jobarite* in him, we read *Jobabite*, as *Bochartus* corrects the Paſſage, with great Reaſon. And thinks alſo the Reaſon of this Name to be plain: For *Je-bab* in *Arabick* ſignifies a *Deſart*: And there are many ſuch in the Country of the *Jobabites* above the *Sinus* of *Sachalites*.

Ver. 30. And their dwelling was from Meſha, &c.] This Conclusion confirms what hath been ſaid, that all the *thirteen* Sons of *Joktan* were ſeated in *Arabia Felix*; except *Obal*; who went it's likely, after *Mosés's* time, over into *Abalites*; the Paſſage being ſhort croſs that ſtreight before-mentioned, (*Verſe 28.*) which was not above *four* or *five* Miles broad. For *Arabia Felix* lies between the *Red-Sea* and the *Perſian Gulph*. Now *Meſa*, or *Muſa*, or *Muxa* was a famous

famous Port-Town in the *Red-Sea*, which the *Egyptians* and *Æthiopians* frequented in their way to the Country of the *Sapharites* in the *East*; from whom they brought *Myrrh*, *Frankincense*, and such like things. *Ptolomy's* Tables plainly show this, That from *Musa* the *Sapharites* lay directly *Eastward*; and *Saphar* was the Metropolis of the Country at the foot of the Mountain *Climax*: Which anciently, it's likely, was called *Saphar*, from the City at the bottom of it. And thus we are to understand *Moses* when he says here, that *Sepher* was a Mountain of the *East*; not *Eastward* from *Judea*, but from *Mesha*, which was in the *West*. See *Bochart*, L. II. *Phaleg*, c. 30. where he observes that the *Arabick* Paraphrast (of the *Paris* Edition) takes *Mesha* to be *Meccha*, and instead of from *Mesha* to *Sephar*, saith from *Meccha* to *Medina*. Which is nearer Truth than their Opinion, who place the Children of *Joktan* about *Cophetes*, upon the Coast of *India*. But he shows that some of the Children of *Cush* settled between *Meccha* and *Medina*: And it sufficiently appears that *Joktan's* Children dwelt in the inmost part of *Arabia Felix*; and are the Genuine *Arabians*.

Ver. 31. This is explained, *Verse* 5.

Ver. 32. By these were the Nations divided after the Flood.] They and their Descendants shared the whole Earth among them as it is said expressly, IX. 18. Of them was the whole Earth overspread. But according to the foregoing Account we find only three parts of the Earth, *Europe*, *Asia*, and *Africa* possessed by the three Sons of *Noah* and their Children. Which hath made some so bold as to say, there were other People in *America*, who were not drown'd by the Flood. And one of their Reasons why it was not peopled from

from any of the other *three* parts of the Earth is, that we can give no Account how *Lions, Bears, Wolves, Foxes,* and such-like Creatures should get thither: For none, sure, would carry them by Shipping, though Men themselves might, by that means, pass over into those Regions. But this difficulty is not so great as they make it. For it is manifest, That though the Continent of *America* was found full of such Beasts, when the *Spaniards* first came thither, yet none of the Islands, though very large, which lay remote from the Land, had any *Lions, Tygers,* or such-like Creatures in them. Which is a demonstration, that these Creatures, were not originally from that part of the Earth; for then the Islands would have been furnished with them, as well as the Continent; just as they are with all sorts of Vegetables: And consequently the Continent it self was stored with these Creatures from some other part of the Earth. Which might be done by some Neck of Land not yet discovered; which joyns some part of *Europe,* or *Asia,* to the Continent of *America.* Or, if there be no such Neck of Land now extant, yet there may have been such a Bridge (as we may call it) between the *Northern* parts of *Asia,* or *Europe,* and some *Northern* part of *America*; or, between the *South-East* part of *China,* or the *Philippine* Islands, and the *Southern* Continent of that other part of this World: Though now broken of (as many suppose *England* to have been from *France*) by the violence of the Sea, or by Earthquakes; which have made great alterations in the Earth. And truly, he that observes (as that great Man the Lord Chief Justice *Hales* speaks, in his Book of the *Origin of Mankind*, §. II. c. 7.) the infinite number of Islands, lying between the Conti-

nent of *China* and *Nova Guinea*, the most contiguous to each other; hath probable reasons to believe, that these were all formerly one Continent, joyning *China* and *Nova Guinea* together: Though now, by the irruption of the Sea, crumbled into many small Islands.

C H A P. XI.

Ver. 1. **A**ND all the Earth,] *i. e.* The Inhabitants of the Earth; as 1 *Kings* X. 24. all the Earth is explained 2 *Chron.* IX. 23. all the Kings of the Earth.

Were of one Language.] In the Hebrew of one Lip; which is one Instrument of Speech, comprehending the rest. Their Mouth found the same words. So it follows.

And of one Speech.] Or, Word, as the Hebrew hath it. Some distinguish these two so subtilly, as to say, they had not only the same Language, but the same manner of pronunciation; which is often very different in the same Language. The *Heathens* themselves acknowledge there was but one Language anciently, (see *Josephus*, and out of him *Eusebius*, L. IX. *Præp. Evang.* c. 14, 15.) which in all likelihood, was the same that had been from the Beginning, which *Adam* himself spake. For *Methuselah*, the Grand-Father of *Noah*, lived some time with him, and spake, we may well suppose, the same Language that he did. And we cannot but think the same of *Noah*: Who propagated it among his Posterity till this time. But whether this was the *Hebrew* or no, we cannot be certain.

certain. The *Chaldee* Paraphrasts, and the *Hebrew* Writers generally say it was; and most Christian Writers have been of their Opinion: In so much that *R. Gedalian*, upon these words, saith; *The wise Men among the Christians have searched what was the first Tongue; and all the World confesses that from Adam to the Flood they spake the Holy Language.* Which it is not to be thought, we have now intire and pure; but that a considerable part of it still remains in the *Bible*. As may be proved by no contemptible Arguments; particularly this, that *Shem* the Son of *Noah*, was for some time contemporary with *Abraham*, who descended from him; and in whose Family continued the same Language which they both spake, unto *Moses* his days.

They that have fancied there were more Languages than one, at this time, grounded their mistake upon those words, *Gen. X. 5, 20, 31.* where the Sons of *Noah* are said to have had the Earth divided among them, according to their Tongues. Not considering, that he speaks of this very Division, of which he is going to give an account; and briefly mentioned there, *verse 25.* For the *thirteen* Sons of *Joktan*, immediately after mentioned, (who had their share in the division,) were not in being, when their Uncle *Peleg* was born; as the most learned *Primate Usher* hath demonstrated in his *Annals, A. M. 1757.*

Ver. 2. As they journeyed from the East.] He doth not speak of all the Posterity of *Noah*, who after the Flood planted in the *East*; much less *Noah* himself: But of a great Colony of them, who when the *East* was much peopled, chose to go *Westward*. By the *East*, most understand *Armenia*, where they suppose the Ark rested, and *Noah* with his Sons planted. But

this hath great difficulty in it, for the Mountains of *Armenia* lay North of *Shinar*, or *Affyria*, and not East. Which *Bochart* solves in this manner: *Affyria* being divided into two parts; one on this side, the other on the further side of *Tigris*, they called all that part beyond *Tigris*, the East Country; though a great part of it towards *Armenia* was really Northward; and that part on this side they called West, though some of it lay to the South, L. I. Phaleg, c. 7. But there is no need of the help of this solution; the Mountains of *Ararat* running a long way Eastward: From which when *Noah* and his Sons descended, they settled it's likely in Countries which were very much Eastward of *Affyria*.

They found a plain.] They continued to dwell in the Mountainous Countries of the East, where the Ark rested, till they grew very numerous, and wanted room; and then descended into the Plain, and some of them went Westwardly into the Land of *Shinar*, that pleasant Plain (as Mr. Mede fancies) where God at the Beginning had placed the first Father of Mankind, *Adam*.

Shinar.] By this Name we are to understand not only that part of *Affyria*, where *Babylon* stood; but all that Country which bordered upon *Tigris* unto the Mountains of *Armenia*; from whence *Noah* and his Sons are supposed to have descended, when the Earth was dry, and not to have gone far from thence at first till they were multiplied; and then some of them came into this Country; which *Noah* had inhabited before the Flood. Thus *Bochart*, in the place before-named. But there is no certainty the Ark rested in *Armenia*; it might be further Eastward, upon some other part of that long Ridge of Mountains, called
Ararat :

Ararat: From whence they descended when the Earth was dry, and dwelt in the lower Grounds, which were warmer and more fruitful than the Mountains.

But that from the *East* Mankind were propagated, is apparent from the increase of Arts and Sciences, which as Dr. *Jackson* observes, (*Book I. c. 16.*) were in some measure perfected there, (in Times as ancient as any prophane History can point us unto,) and thence derived as from a Center, to more remote parts of the World, the ripeness of Literature, civil Discipline, and Arts among the *Eastern* People, before they did so much as bud forth in *Greece* or *Italy* (I may add *Egypt* either) is a demonstration, that these were the Stock, and the other but Slips or Branches transplanted from thence. Nay, the State and Grandure of those *Eastern* Countries, before *Greece* or *Italy*, or any other *Western* People grew into the fashion of a Kingdom, shows, that the *Eastern* People were the Heirs of the World, and other Nations but as Colonies from them.

Ver. 3. *They said one to another.*] i. e. Consulted together.

Go to.] And stirred up one another to lay all their Hands to this Work.

Let us make Brick.] In that low and fat Soil, there was no Stone, as is intimated in the next Words, and they had Brick for Stone. No Body doubts but this is a true Translation of the Hebrew word *Labe-nab*: For *Herodotus*, and *Justin*, and many others, describe the Walls of *Babylon* as made of such Materials. What *Chemar* is (which was the Cement to joyn the Bricks together) doth not so plainly appear. We translate it *Slime*; following herein a great many of the *Hebrews*: Particularly *Kimchi*, who

who says it is Mortar, made of Sand and Lime. But there is much reason to think it was that which the Ancients called *Asphaltum*, a kind of Pitch, (as *Kimchi* himself acknowledges some understand it,) which is described by Authors as a very glewy thing, and therefore used by *Noah*, by God's Direction, about the Ark. There was great plenty of it in *Affyria*, as *Theodoret* here observes, from some Fountains which vomited it up with the Water. And so *Strabo* and *Dion* affirm, that it was very fit for this purpose; and *Herodotus* says expressly, that the Walls of *Babylon* were cemented with it; and so do many others, both *Greek* and *Roman* Authors, mentioned by *Bochartus*, L. I. *Phaleg*, c. 13. And it is very observable, that *Arrianus* saith, L. VII. The Temple of *Belus* in the midst of the City of *Babylon*, of a vast bigness, was made of Brick, cemented with *Asphaltum*.

Ver. 4. *And they said, Go to now.*] At the first perhaps they spake only of building themselves Houses; but now they laid their Heads together, and consulted to make a huge Monument of their Greatness.

A City and a Tower.] Some fanſie one thing to be expressed in two words: *A City and a Tower*, being a City with Turrets. But both this *Verse* and the next, expreſs them ſo ſeverally, that we ought to think them to have been diſtinct. Yet, that the *Tower* was part of the *City*, is plain by *verſe* 8. where it is ſaid, *they left off to build the City*, making no mention of the *Tower*: Which was contained in the *City*, as a part of it; and may well be thought, to have been the *Acropolis*, (as the *Greeks* ſpeak,) a ſtrong Place, in the higheſt part of the *City*; ſuch as we call a *Cittadel*. For the Scripture by a *Tower*, means

means some Fortrefs to keep out an Enemy, which was wont to be built in the midſt of the City, that it might command every part of it.

Some fanſie the Temple of *Belus*, before-mentioned, was afterward built, where this *Tower* ſtood; and was nothing elſe but the *Tower* perfected for another uſe. Or, rather, a Temple was built round about the *Tower*, which ſtood in the midſt of it, as *Herodotus* deſcribes it, L. I. Ἐν μέσῳ δὲ τῷ ἱερῷ πύργος ἦν, &c. in the midſt of the Temple, was a ſtrong Tower, &c.

Whoſe top may reach up unto Heaven.] *i. e.* To the Clouds. As much as to ſay, an exceeding high Tower. For the ſame is ſaid of the Walls of the Cities of *Canaan*, Deut. I 28. IX. 1. and therefore can mean no more here. And is an uſual Phraſe in Scripture; as when the *Pſalmiſt* ſays, They that ſail upon the Sea, are ſometime lifted up to Heaven, CVII. 25. which is a Language that other Authors ſpeak; for *Homer* mentions a Firr-tree which was δεινόνμυκος, extended to Heaven, *i. e.* very tall. Which I note to ſhow the ſenſleſs Spite of *Julian* the Apoſtate, who endeavoured to diſcredit this Sacred Story, by the Poetical Fiction of the *Giants* warring with Heaven: As if there were no more Truth in the one, than in the other. But *St. Cyril* in his Fourth Book againſt him, truly obſerves, That in Scripture, this Phraſe, εἰς οὐρανόν, to Heaven, is put ἀπὸ τῷ ὕψους, for that which is highly elevated; as this Tower was. Which being half a quarter of a Mile in breadth and length, had another Tower ſtood upon it; and a third upon that; and ſo on, μέχρι τῷ οὐρανόθεν, (as *Herodotus* ſpeaks,) till there were eight Towers in all: Which made it of a vaſt heighth.

Let

[*Let us make us a Name, &c.*] Here he plainly acquaints us with their Intention in building this City and Tower: Which was to be a perpetual Monument of their Fame. To spread it far and wide, while they were alive; and that their Names might live in this Monument when they were dead: All Posterity saying, such and such Persons were the Founders of the *First* and *Mother* City of the World. So *David* is said to have *got himself a Name*, 2 *Sam.* VIII. 13. *i. e.* extended his Fame by his great Achievements. And God is said to do the same, *Isai.* LXIII. 12, 14. Therefore there was no occasion for assigning other Reasons for the building of this Tower; when *Moses* gives one so clearly. That which hath been commonly fancied is, That they might secure themselves against another Inundation: From which they were secured by the Divine Promise, (if they would believe it,) together with the addition of a Sign to it, IX. 12. And, if they did not believe it, why did they come down from the Mountains into the plain Country, to build this Tower; which might more rationally have been erected upon the top of the highest Mountains, if their meaning had been, by this means, to preserve themselves from future Floods. If there were any other meaning besides that mentioned by *Moses*, I should think that most probable which I find in Dr. *Jackson*, (*Book I. on the Creed*, c. 16.) That it might be a *Refuge wherunto they might resort, and continue their Combination*: Something of which seems to be intimated in the next words. There is a Conjecture also made by a most worthy Friend of mine, a good while ago, Dr. *Tenison*, now Bishop of *Lincoln*, in his *Book of Idolatry*, (which is not inconsistent with these,) That this
Tower

Tower was consecrated by the Builders of it to the Sun, as the cause of drying up the Waters of the Deluge (or rather, as the most illustrious and nearest resemblance of the *Schechinah*, as I noted on Chap. IV.) and that it was intended as an Altar whereon to Sacrifice to it. But it is propounded only as a Conjecture: Which those *Jews* seem also to have had in their Minds, who by the Word *Shem*, (*Name*) understand God: As if their meaning were, *Let us make us a God*; and raise him a Temple. And perhaps future times did convert it to that use.

Least we be scattered abroad upon the Face of the whole Earth.] Here they speak as if they feared a dispersion; but it's hard to tell from what cause, unless it were this, That *Noah* having projected a division of the Earth among his Posterity, (for it was a deliberate business, as I noted upon X. 5.) these People had no mind to submit unto it; and therefore built this Fortress to defend themselves in their Resolution of not yielding to his design. Thus the most learned *Usher*, *ad A. M.* 1757. But what they dreaded, they brought upon themselves by their own vain attempt to avoid it: And now there is no memory preserved of the Names of those that conspired in this attempt. Thus what *Solomon* saith, was long before verified, *Prov. X. 24. The fear of the Wicked shall come upon him.* But this evil by God's providence was attended with a great Good: For by this dispersion the whole Earth was peopled, and the foundation laid of several great Nations and Kingdoms.

Ver. 5. And the LORD came down to see, &c.] This is an accommodation to our conceptions; and means no more; but that by the Effects, he made it appear, that he observed their Motions, and knew their Intentions.

Which the Children of Men builded.] It is generally agreed that *Children of Men* in Scripture, is opposed to *Children of God*: As bad Men and Infidels, are to the good and the Faithful. Which gives us to understand, that neither *Noah*, nor *Shem*, nor *Arphaxad*, *Salah* or *Heber* were engaged in this Work: But some of the worser sort of People who degenerated from the Piety of their Ancestors. It is probable some of the Race of *Ham*; who it's likely carried much of the Spirit of *Cain* with him into the Ark: Otherwise he could not have behaved himself so vilely towards his Father after they came out of it. For that terrible Judgment, it seems, had not reformed him; and then it is no wonder if he grew more wicked after it was over. *Josephus* and others take *Nimrod* (his Grandchild) to have been the ~~Σαυρην~~ *Σαυρην*, as his Word is, Ring-leader of this Crew, who combined in this design. But I take it to be more probable that he came and settled here after the Dispersion. For there being not much above an *Hundred Years* between the Flood and this time, it is not likely such a great Kingdom could be erected in that space, as we read of, *Gen. X. 10*. And therefore he grew so great after this Dispersion, when he came out of *Arabia*, or some neighbouring Country, and settled here in *Babel*: Which was called by this Name, upon occasion of the Confusion of Languages, and had it not before. Which is an Argument that what we read, *X. 10, 11*. must be understood to have hapned after this time. But, if all this be true that some of *Cham's* Race began this design, which other bad People were too much disposed to follow, and that they who retained the true Religion (from whom *Abraham* descended) were

were not of the number, it is credible that they escaped the punishment here mentioned (in the next Verses) retaining still their ancient Seat, and the ancient Language also; which continued in the Family of *Heber*, and was called *Hebrew*.

Ver. 6. *And the LORD said, &c.*] This Verse only expresses a Resolution to spoil their Project; and the necessity of so doing.

Ver. 7. *Let us.*] The *Rabbins* fantasie this is spoken to the Angels. But it is beyond the Angelical Power to alter Mens Minds so in a moment, that they shall not be able to understand what they did before. Therefore God spake to himself: And this Phrase suggests to us more Persons than One in the Godhead. In short, none but He who taught Men at first to speak, could, in an Instant, make that variety of Speech, which is described in the next Words. *Novatianus* therefore anciently took it, that this was spoken by God to his Son.

Confound their Language.] The Word *Confound* is to be mark'd: For God did not make every one speak a new different Language, but they had such a confused remembrance of the Original Language which they spake before, as made them speak it very differently: So that by the various Inflections, and Terminations, and Pronunciations of divers Dialects, they could no more understand one another, than they who understand *Latin* can understand those who speak *French*, *Italian*, or *Spanish*; though these Languages arise out of it.

And yet it is not to be thought, there were as many several Dialects as there were Men; so that none of them understood another: For this would not meerly have dispersed Mankind; but destroyed

them. It being impossible to live without Society, or to have Society without understanding one another: For if the Father could not have understood the Son, nor the Husband his Wife, there could have been no comfort in living together. Therefore it is likely that every Family had its peculiar Dialect; or rather the same common Dialect (or way of speaking) was given to those Families, whom God would have to make one Colony in the following Dispersion. Unto which Dispersion they were constrained by their not being able to have such familiarity as they had before with every body; but only with those who understood their particular Speech.

Into how many Languages they were divided, none can determine. The *Hebrews* fanſie into LXX. which Opinion hath much prevailed: Being grounded upon the foregoing Chapter; where the Descendants from the Sons of *Noah* are juſt ſo many. The *Greek* Fathers make them LXXII. becauſe the *Greek* Verſion adds two more (*Elifa* among the Sons of *Japhet*, and *Cainan* among the Sons of *Shem*) and the *Latin* Fathers follow them. But this is a very weak Foundation; it being apparent that many of the Sons of *Canaan* uſed the very ſame Language in their Country, and ſo did *Javan* and *Elifhab* in *Greece*: And in other places ſo many concurred in the Uſe of the ſame Speech, that ſcarce *Thirty* remains of the *Seventy* to be diſtinct, as *Bochart* hath obſerved. See *Selden*, L. II. de *Synedr.* cap. 9. Seſſ. III.

Ver. 8. *So the LORD ſcattered them.*] Broke their combination by making them ſpeak ſeveral Languages; which cut off the common bond of one Society. For as the *Unity* of one common Language

guage (to use the Words of Mr. Mede, p. 362.) had knit all Mankind into one community: So God in his Wisdom saw that *plurality* of Languages was the best means to force them into a *plurality* of Societies.

Abroad from thence.] Into all the Regions of the North, South, and West: The East being inhabited before by Noah and such of his Offspring as abode with him. Which is not to be understood as if they were immediately scattered into the remotest places from Babel: But first into the neighbouring Countries; and by degrees into those which were further off, according as their Families increased.

How long this Dispersion hapned after the Flood, cannot be certainly determined. But we can demonstrate it was not much above 100 Years. For Peleg (in whose days this came to pass, X. 25.) was born but an Hundred and one Years after: As was observed before upon that place. Now some think this division was made just at his Birth: Which St. Austin takes to have been the reason why his Father called him Peleg, *quia tunc ei natus est, quando per linguas terra divisa est*, because he was then born to him, when the Earth was divided by their Languages. But the Text doth not make this out, for it only says *in his Days* the Earth was divided. And the Thirteen Sons of Joktan (Peleg's Brother) who had their share in this division, being not then born, we must conclude that if this division began at Peleg's birth, it was not finished 'till some Years after. Elmacinus says in the Fortieth Year of Peleg's Age; the Hebrews generally say at his Death.

See Hottinger's *Smegma Orient.* p. 62. and 166.

And

And they left off to build the Tower.] I see no reason to believe that God overturn'd it by a terrible Tempest, as *Epiphanius* expresses it, Τὸν πύργον αὐτῶν ἐκόλλησεν ὁ θεὸς. Which is the Opinion of *Josephus*, L. I. c. 5. *Antiq.* and *Abydenus* mention'd by *Eusebius*, L. IX. c. 4. *Præpar. Evang.* and divers others of the Ancients. Nor is there any ground for what others say, (particularly *Benjamin Tudel*, in his *Itinerary*, p. 77.) that it was burnt by Fire from Heaven. For *Moses* doth not intimate that it was either burnt, or over-turned: But only that they desisted from their Enterprize: Which naturally ceased, when they could no longer joyn to carry on the Building. Which may rather lead us to think, that the City and Tower stood long after this: And that *Bochar's* Conjecture is not unreasonable, That it was the very Tower which was afterward consecrated to *Belus*, described by *Herodotus*, L. I. For it is evident, that though this City and Country lay waste for some time, Men being frightened by the confusion of their Languages from living there, yet *Nimrod*, a bold Man, came and made this the Seat of his Empire: And, it's very probable, carried on that Work which was broke off by the Dispersion. For it is not said, *Gen. X. 10.* that he built *Babel*, (as he did *Niniveh*, and other Cities, *verse 11.*) but only that it was the beginning of his Kingdom, the head City, where he made his residence.

Ver. 9. Therefore is the Name of it called Babel.] Which signifies in Hebrew *Confusion*: So frivolous is their Conceit, who make it to have been called by this Name, from *Babylon*, the Son of *Belus*. All the difficulty is to know who called it by this Name. Some think the Children of *Heber*, in whose Family
the

the original Language continued. But it may be as rationally conceived, that in the confusion of Languages, all retained some of the ancient words, and particularly this: By which they all commonly called this Place.

Confound the Language of all the Earth.] That is, the Language of all those People who were in this Western Colony; not the Language of Noah, and his Plantation more Easterly, who kept, as I said, the Primitive Language.

Scatter them abroad upon the face, &c.] This Dispersion was so ordered, that each Family and each Nation dwelt by it self: Which could not well be done, as Mr. Mede observes, but by directing an orderly Division: Either by casting of Lots, or chusing according to their Birth-right, after Portions of the Earth were set out according to the Number of their Nations and Families. For otherwise, some would not have been content to go so far North as *Magog* did, and others suffered to enjoy more pleasant Countries.

Ver. 10. *These are the Generations of Shem.*] It appears from the foregoing Chapter, that these here mentioned, were not all the Persons who descended from him: But these were the Ancestors of *Abraham*, whom *Moses* derives by these from *Shem*.

Ver. 11. *Lived after he begat Arphaxad, five hundred Years.*] So that as he had seen *Methuselah* and *Lamech* before the Flood, he might also see, not only *Abraham*, but his Son *Isaac*, who by this Account was one and twenty Years old when *Shem* died.

Ver. 14. *Begat Eber.*] Who was the Father of those from whom came the Hebrew Nation: *Abraham* being descended from him in the sixth Generation.

And:

And that Nation being called *Eber*, Numb. XXIV. 24. and the *Children of Eber*, Gen. X. 21. It is not reasonable, as I observed before, to seek for any other derivation of the Name of *Hebrews*.

Ver. 16. *Peleg*, or *Phaleg*.] It is not unlikely that either he, or some of his Posterity in memory of him, gave Name to a Town upon *Euphrates* called *Phalga*: Not far from the place where *Chaborus* runs into it, upon which *Harab* (or *Charrah*) stood, built by *Haran*, *Abraham's* Brother.

Ver. 18. *Ren*, or *Ragan*.] (As some pronounce the Hebrew word) gave Name to a Field near *Affyria*, *Judith* I. 5. or, as *Tobit* saith, in *Media*: Where *Strabo* mentions a City called *Raga*, and so doth *Stephanus*, *Ράγα πάλαι ἐν Μυδιᾷ*. In the hundred and thirtieth Year of his life, if we may believe *Elmacinus*, (p. 29.) *Nimrod* began to Reign in *Babylon*. And in his days also he says, the *Egyptian* Kingdom began. Which need not seem strange, though scarce two hundred Years were passed since the Flood, when we consider the vast increase of People in these Ages, from a few Planters, within such a compass of time: And likewise the extraordinary fruitfulness which God after the Flood bestowed upon them for the Peopling of the Earth. For he says twice to *Noah*, and his Sons, immediately after they came out of the Ark, *increase and multiply*, IX. 1, 7. *and replenish the Earth*. From this Antiquity of the *Egyptian* Kingdom, it is, that the later *Pharaohs* called themselves the *Sons of ancient Kings*, *Isai*. XIX. 11.

In *Ren's* time also both the *Egyptians* and *Babylonians* now began to make Images and worship them, if *Patricides* may be credited. See *Hotting. Smegma, Orient. cap. 8. n. 16.*

Ver.

Ver. 20. *Begat Serug.*] From whom (*Bochartus* thinks) some of his Descendants might call the City *Serug*: Which the *Arabian* Geographer says was near to *Charre* or *Haran*. He first began to celebrate every Year the Memory of famous Men, after they were dead; and commanded them to be honoured as Benefactors; if we may believe *Suidas* in the word Σέρυς, and *Damascen*, and a long Roll of other Authors mentioned by *Jacobus Gesenius*, Par. I. c. 2. *De Victimis Humanis*.

Ver. 22. *Begat Nabor.*] The same Writers say, That Idolatry increasing much in his days, there was a great Earthquake (the first that had been observed) which overturned their Temples, and broke their Images in *Arabia*.

Ver. 24. *Terah.*] Whom they make to have been an Idolatrous Priest; but to have repented and been converted to the worship of the True God. See *Verse* 31.

Ver. 26. *And Terah lived seventy Years, and begat Abraham, Nabor, and Haran.*] *i. e.* He was seventy Years old before he had any Children; and then had three Sons one after another: Who are not set down in the order wherein they were born. For *Abraham's* being first named doth not prove him to have been the eldest Son of *Terah*; no more than *Shem's* being first named among *Noah's* three Sons, proves him to have been the first-born, IX. 18. For there are good Reasons to prove that *Abraham* was born sixty Years after *Haran*; who was the eldest Son; having two Daughters, married to his two Brothers, *Nabor* and *Abraham*: Who seems to be the youngest, though named first, both here and in the next *Verse*, because of his preheminance. See *Verse* 32.

Ver. 28. *Haran died before his Father, &c.*] In his own Country, (as it here follows) out of which he did not go, as the rest of this Family did.

In Ur of the Chaldees.] That part of *Mesopotamia*, which was next to *Assyria*, is called the *Land of the Chaldees*. For *Ur*, as *Abarbinel* observes, was in *Mesopotamia*: Lying in the way from *Tigris* to *Nisibis*. And therefore *St. Stephen* makes *Mesopotamia* and the *Land of the Chaldees* the very same, *Act. VII. 2, 4*. *Eupolemus* indeed, as *Bochart* notes, places this *Ur*, from whence *Abraham* came, (*Verse 31.*) in *Babylon*: But *Ammianus* speaks of an *Ur* in *Mesopotamia*, situated as before-mentioned; which we have reason to think was the place from whence *Abraham* came, because from thence to *Canaan* the way lay straight through *Charran* (or *Haran*,) but it did not do so, if he came from *Babylon*. And no good account can be given why he should go about through *Mesopotamia*, and *Charran*; when there was a shorter way through *Arabia*, if he came from *Babylon*.

Ver. 29. *The Father of Iscrah.*] i. e. Of *Sarai*, whom *Abraham* married; she being his eldest Brother's Daughter, Sister to *Lot*. For *Haran* had three Children, *Lot*, *verse 27*, and *Milchah*, whom *Nabor* married, and *Sarah* whom *Abraham* married. That is, *Haran* dying, the two remaining Brethren married his two Daughters. For if we should understand any Body else by *Iscrah*, but *Sarah*; there is no account whence she descended: Which *Moses* sure would not have omitted; because it very much concerned his Nation to know from whom they came, both by the Father's and the Mother's side. It is no wonder she should have two Names; one perhaps before they came out of *Chaldea*, and another after.

Ver,

Ver. 31. *Went forth from Ur of the Chaldees.*] See what was said *Verse 26.* unto which I have nothing to add but this, That this Country was so famous for Superstition, that the *Chaldeans* in *Daniel's* time were reckoned as a distinct sort of Diviners, from *Magicians, Astrologers, and South-sayers, or Sorcerers.* (*Dan.* II. 2, 10. IV. 7. V. 11.) And, it's likely, from some such sort of Men *Terah* and his Family learnt the worship of Idols, *Josh.* XXIV. 2. But though he had been an Idolater, yet it may be probably concluded from his leaving *Ur of the Chaldees*, with an intention to go to *Canaan*, (as it is here said) that now he was become a worshipper of the True God. For what should move him to it, but Obedience to the Divine Direction, which *Abraham* received, (as we read in the next *Chapter*,) to which he would not have agreed, if he had not believed in God. As *Lot* it's plain did, whom he took along with him. That word is much to be remarked; which makes him the principal Agent in their removal: *Abraham* himself being governed by his Motion. For *Moses* says, *He took Abraham, and Lot, the Son of Haran, &c.* And though *Nahor* did not now go along with his Father to *Haran*, (being left behind perhaps to look after some concerns,) yet afterwards he followed him, with all his Family. As appears from *Chapter XXVII.* 43. and the following *Chapter*. And he also forsook Idolatry; for *Rebekkah* his Grand-Child was married to *Isaac*, and his great Grand-Children, *Rachel and Leah*, nay, their Father *Laban*, seem to have been worshippers of the True God, (though with a mixture of some Superstition,) for he makes mention of *Jehovah* upon several occasions, *Gen.* XXIV. 31, 50, 51.

H h 2

And

And they came unto Haran.] It is possible that *Terah* going from *Ur* to *Canaan*, and staying in this place, called the City *Xappay*, (*Charre*) after the Name of his Son *Haran*, (or *Charan*) who died a little before, *verse 28*. For both the *Greek* and *Roman* Writers call a City, famous for the death of *Crassus*, by the Name of *Charre*: Situate on a River of the same Name. It's likely from *Abraham's* Brother were derived both the Name of the River and of the City, which the *Arabians* to this day call *Charan* or *Charan*.

And dwelt there.] It's plain he intended to go to *Canaan*, and not to settle here: But being arrested with the Sickness of which he died, could go no further.

Ver. 32. And the days of Terah were two hundred and five Years.] *Moses* doth not sum up the Years of any Man's Life mentioned in this Chapter, (as he doth in *Chapter V.*) but only of *Terah's*. Which he doth on purpose that we may know when this new Period of time began, (of *Abraham's* leaving his own Country, and thereby becoming the Father of the Faithful,) which we are not to count from the time when *Terah* began to have Children, (*Ver. 26.*) but from the time of his Death; immediately after which *Abraham* went on towards *Canaan*. See *Uffer. Chronol. C. III. and C. VII.*

From this also we learn when *Abraham* was born. For, if *seventy five* Years (which was *Abraham's* Age when his Father, died and he went from *Haran*, *XII. 4.*) be subducted from *two hundred and five*; it is manifest that he was born when his Father was an *hundred and thirty* Years old: That is, *threescore* Years after his Brother *Haran*, as I said on *Verse 26.*

CHAP.

C H A P. XII.

MAny ancient Authors speak of *Abraham*, as *Josephus* observes, and out of him *Eusebius*: Who names others also, *L. IX. Prepar. Evang. c. 16, 17, &c.* All that I shall note is, That one great Design of *Moses* being to lead the *Jews* to understand the Genealogy of this noble Ancestor of theirs; he hastens to it: Relating other Matters briefly; but spending many Pages about him. For he comprises, for instance, the History of the World from the Creation to the Flood, containing *One thousand six hundred fifty six Years*, in the compass of *six Chapters*: But bestows on the History of *Abraham* *nineteen Chapters*; though it contain no longer space of time than an *Hundred and seventy five Years*.

Ver. 1. Now the LORD had said unto Abram.] While he lived in *Ur of the Chaldees*; from whence it is certain he called him while his Father was alive, *XI. 31.* We are not told how he spake to him; for here is no mention, as *Maimonides* observes, (*P. II. c. 41.*) of his speaking in a *Dream*, or a *Vision*, or by the Hand of an *Angel*: But only simply and absolutely that, *the LORD said to him.* By a Voice, when he was awake, I suppose, from the *Shechinah*, or *Divine Glory*: For *St. Stephen* saith expressly, *the God of Glory appeared to him, before he dwelt in Charan, Acts VII. 2.*

Get thee out of thy own Country, &c.] Which began a good while ago to be infected with Idolatry, (*See XI. 18, 22.*) Some of *Shem's* Posterity forgetting the

the Creator of All, and worshipping the Sun, as the great God, and the Stars as lesser Gods. So *Matmonides* in his *Mere Nevoch*, P. III. c. 29. Where he saith the *Zabii* relate in one of their Books, (which he there names,) That *Abram* contradicting their worship, the King of the Country imprison'd him, and afterward banished him into the utmost parts of the *East*, and confiscated all his Estate. A Tale invented to take away from him the Honour, of his voluntary leaving his Country; and to discredit this Sacred History, which tells us he directed his Course quite another way, towards the *West*. *Abarbinel* and others will not have this Call of God to *Abram* to have been when he was in *Ur*, but after they came to *Haran*; to which he fancies *Terah* came, because of some misfortunes he had in *Ur*. But this is invented to contradict St. *Stephen*, Acts VII. 2. with whom *Aben Ezra* agrees, who expounds these words of his calling out of *Ur*. For it's hard to find any other reason why he designed to go to *Canaan*, (XI. 31.) the place whither he went after *Terah* was dead.

Into a Land that I will shew thee.] He had the Divine Direction, it seems, all along, to Conduct him in his Journey. But it argued, as the Apostle observes, a great Faith in God, that he would follow him, not knowing the Country to which he would lead him.

Ver. 2. *And I will make of thee a great Nation.*] First, by multiplying his Posterity; and then by making them a select, peculiar People: Whom he distinguished by his Favours, from all other Nations. So it follows.

I will

I will bless thee.] Bestow many Benefits both Temporal and Spiritual upon them.

And make thy Name great.] Make him famous throughout the World; as he is to this day, not only among the *Jews*, but among *Christians* and *Mahometans*. So *Maimonides* observes; that all Mankind admire *Abraham*, even they that are not of his Seed.

And thou shalt be a Blessing.] Others shall be the better for thee; as *Lot* was, and the King of *Sodom*, &c. Or, as the *Hebrews* understand it; thou shalt be so prosperous, that when Men would wish well to others, they shall use thy Name, and say; *The Lord bless thee as he did Abraham.*

Ver. 3. *I will bless them that bless thee, &c.*] The highest Token of a particular Friendship, which he here contracts with *Abram* (who is called the *Friend of God*) in promising to espouse his Interest so far, as to have the same Friends and Enemies that he had. Which is the form, wherein Kings and Princes make the strictest Leagues one with another.

And Curse them that Curse thee.] *Maimonides* will have it, (in the place before-named) that the *Zabians* loaded *Abram* with all manner of Curses and Reproaches, (when he was sent out of their Country) which, he bearing patiently, God turned upon themselves.

And in thee shall all the Families of the Earth be blessed.] Which was most eminently fulfilled in *Christ*. And here it must be remarked that this Promise, of Blessing all the World in *Abram*, was made to him before he received Circumcision, while he was in *Ur* of the *Chaldees*, and before he had any Issue, (for *Sarai* was barren and had no Child, XI. 30.) And there-

therefore before any preference of *Isaac* to *Ishmael*; or any distinction made between his Posterity, and the rest of Mankind. In token that they were all concerned in this Promise; whether descended from *Abraham*, or not. In short, this Promise only limits the Birth of the *Messiah* to the Seed of *Abraham*; but declares that his Benefits should be common to all other Nations.

Ver. 4. *So Abram departed, &c.*] Having staid some time in *Haran*, where his Father fell sick and died, he prosecuted his Journey from thence to *Canaan*, after his Father was dead. So *St. Stephen* tells us expressly, *Acts* VII. 4. *from thence (i. e. from Charran) when his Father was dead, he removed him into this Land, &c.* It was a wonderful effect of *Abraham's* Faith (I observed before) to move him to leave his own native Country and go to *Haran*: But it was still a greater, after he had travelled a long way from *Ur* hither; to go three hundred Miles more from hence to *Canaan*; a Country of which he had no knowledge, nor had sent any Body before him to discover it: Taking his Journey through the dangerous and barren Desarts of *Palmyrena*; and having nothing to support him, but only the Promise of God. Which made him climb over the high Mountain, either of *Libanus*, *Hermon*, or *Gilead*: For in that part of the Country he entred, as *Sir W. Raleigh* hath observed. See *Verse* 5.

And Lot went with him.] He might conclude perhaps, that *Abram* being called in a special manner out of *Chaldea*, was thereby distinguished from the rest of *Shem's* Posterity; and that he joyning with him in obeying the same Call, might claim the privilege of fulfilling the Promise of the *Messiah*, no less than *Abram*.
And

And Abram was seventy and five Years old, when he departed out of Haran.] See XI. ult.

*Ver. 5. All the Souls they had gotten, (Hebr. had made) in Haran.] i. e. All the Slaves born in their House, or bought with their Money. The Chaldee Paraphrast interprets this of the Profelytes they had won to God: For such only would Abram carry with him. And some of the Hebrew Doctors are so nice, as to say, That Abram instructed the Men, and Sarai the Women, in the true Religion: Concerning which he wrote a Book (if we may believe Maimonides, De Idolol. c. 1.) and left it to his Son Isaac. We read also in Pirke Eliezer, c. 25. that he took a House, which fronted Charran, where, according to the ancient Piety, he kept great Hospitality: And inviting those that went in or came out of the Town, to refresh themselves if they pleased, set Meat and Drink before them; saying, *There is but one God in the World.**

And into the Land of Canaan they came.] We are told before, XI. 31. that Terah went forth to go to this Country, but could not reach it, as Abram did. Who entred into it, at the North part of it, as appears by the following part of the Story: Where we read he went to Sichem, &c. and verse 9. went on still towards the South.

Ver. 6. Sichem and the plain of Moreh.] Or, as Mr. Mede, following the LXX, will have it, the Oak of Moreh: Understanding by Oak, not only one single Oak, but a Holt or Grove of Oakes. See XIII. 18. Where, I suppose, he intended to have fixed his dwelling; had not the Temper of the People, who inhabited that Country, made it inconvenient.

And the Canaanite was then in the Land.] It was very pertinent to *Moses* his Design, speaking of *Abram's* Passage through this Country, to tell who was at that time possessed of it. But it is dubious whether he mean by the *Canaanite* a particular People descended from *Canaan*, as he doth *XV. 21.* or, in general, all the Nations, which the *Israelites* afterward destroyed. It seems to me the first of these is meant, and that by *Land* he means only that part of the Country where *Sichem* lay, which was then possessed by this particular People. For, in the next place that *Abram* went to, it is said, *The Canaanite and the Perizzite dwelled then in the Land,* (*XIV. 7.*) .i. e. in that part of the Country. Where we do not read what Entertainment *Abram* met withal; but I take it, as an Argument of *Abram's* great Faith, that he would adventure among such a rough and fierce People: Who had no kindness for the Posterity of *Shem* upon an old Score; and, if the ancient Tradition in *Epiphanius* be true, upon a fresh Account. For he saith, (*Heref. LXVI. n. 84.*) that this Country called *Canaan*, did really belong to the Children of *Shem*, by Virtue of the Division made among the Sons of *Noah*: But the Children of *Canaan* had dispossessed them. So that these words, *the Canaanite was then in the Land*, signifies, they had already invaded this Country, before *Abram* came thither. To whom God promising to give it, he only restored the Posterity of *Shem*, (from whom *Abram* descended) unto that which the Children of *Ham* had wrongfully seized.

By all which it is easie to see how frivolous their Reasonings are, who from this place conclude *Moses* did not write this Book: Because these words seem

to

to signifie the Writer of. them lived after the *Canaanites* were thrown out of this Land: Which was after *Moses* his death.

If these Men had not a greater inclination to Cavil, than to find out the Truth, they would rather have said the meaning is, The *Canaanite* was possessed of this part of the Country in *Abraham's* time, though thrown out of it by *Jacob's* Sons, (*Gen. XXXIV.*) before the Times of *Moses*. Which is another way of explaining these words: Against which I see no Objection but this, That their Prince is called an *Hivite*, *XXXIV. 2.* To which there is an Answer, *verse 30.* which shows the People were partly *Canaanites*.

Ver. 7. *And the LORD appeared unto Abram.*] As he had done before, (*Verse 1.*) but now, it is likely, in a more glorious manner; to establish him in Faith and Obedience.

And said unto him, &c.] There was a Voice came from the *Schechinah*, or *Divine Glory*, which now appeared to him; and told him this was the Country he intended to bestow upon his Posterity. It is very remarkable that he no sooner entred *Canaan*, but God renewed his Promise to him, made before he came out of his own Country.

And it is further observable, (as we shall see in the following Story,) that *Abram's* Obedience was constantly rewarded in kind, according to the quality of the Service he performed: Though, in quantity, the Reward far exceeded the Service. Thus having left his own Country and Father's House, (which was the first trial of his Obedience,) God promises to give him the whole Land of *Canaan*, and to make his Posterity a mighty Nation. See *XVII. 6. XXII. 16.*

A COMMENTARY

And there he built an Altar, &c.] This was so Glorious an Appearance, that it moved him to offer up a solemn Sacrifice to God ; for which he built an Altar here in *Sichem*. And it being the first that he built in this Country, it made this become the first place that was established for Publick Worship, after the *Israelites* conquered the Land of *Canaan*. For here was the Sanctuary of God in *Josbua's* time, near this very Grove where *Abram* first pitched his Tent, and built an Altar, *Josb. XXIV. 1, 25, 26*. It continued famous also in after-times, as appears from *Judg. IX. 6*.

Ver. 8. And he removed from thence unto a Mountain, &c.] Though the LORD here appeared to him, yet he did not think fit to trust himself among the *Canaanites*, (who were the chief of the wicked Nations, that possessed this Land,) or, he thought fit to see the rest of the Country, which God promised to give him : And therefore came hither, which was about twenty Miles further Southward.

And there he built an Altar.] Upon the Mountain ; where they anciently chose to sacrifice, rather than in other places. And, it is likely, God again appeared to him here, to incourage and strengthen him against all his Fears. Which made him build a new Altar and offer Sacrifices of Thanksgiving to God, to implore his continued Favour.

And it is observable, That the Promise which God made in the former place, *verse 7*. he renewed again in this, and more at large, after he came out of *Egypt*, *XIII. 3, 4, 14, 15, 16*.

On the East of Bethel.] So it was called in after-times.

Ver.

Ver. 9. *And Abram journeyed, &c.*] He did not think fit to fix yet in the fore-named place : But made a further. progress into the *Southern* parts of the Country. Yet, after he had been in *Egypt*, the Story of which follows,) he returned to this place.

Ver. 10. *A Famine in the Land.*] Of *Canaan*.
He went down.] *Egypt* lay low in comparison with *Canaan*.

To sojourn.] Not to dwell there : For he doubted not of God's Promise to him, of possessing the Land which he had left.

Ver. 11. *Thou art a fair Woman, &c.*] She was now *threescore* Years old : But having comely Features, and being of a fair Complexion, (in comparison with the *Egyptians*, who were fallow,) she seemed to be younger than she was.

Ver. 12. *They will kill me.*] Knowing them to be a libidinous People, he was afraid they might be tempted to make him away ; that they might have his Wife.

Ver. 13. *Say, thou art my Sister.*] He himself, upon another occasion, explains in what sence she was so, XX. 12. Therefore he teaches her not to tell a Lye, but to conceal the Truth.

Ver. 15. *Pharaoh.*] The *Egyptian* Kingdom began about *three hundred* Years before this, (in the days of *Ragan*, XI. 18. if the *Arabian* Writers say true,) and now was grown to be very Powerful, by the means of some King of this Name ; which (it appears by this place) was very ancient, and continued to be the Name of all the Kings of *Egypt*, till the Captivity of *Babylon* ; and we know not how much longer. Just as *Ptolomy* was their Name after the times
of.

of *Alexander* : And *Cesar* and *Augustus* were the Names of all the Emperors of *Rome* ; and *Candace* of all the Queens of *Æthiopia* ; and the like may be observed in several other Countries. *Ludolphus* takes *Pharaoh* to be a compound word, signifying as much, as *Father of the Country* : For that's the meaning of *Phar-ot*, in the *Æthiopick* Language ; as *Pharmut* is, *Mother of the Country*.

The Princes also, &c.] The Courtiers who studied to gratify their Prince's Pleasure.

Was taken into Pharaoh's House.] Into the House of the Women, it is probable, (for the *Egyptian* Kings were now, as I said, very great ; like those of *Persia* in after-times,) intending to make her one of his Concubines.

Ver. 16. *And he had Sheep, and Oxen, &c.*] By the Gift of the King ; besides those he had of his own before.

Ver. 17. *And he plagued Pharaoh, &c.*] Some of the *Hebrews* think they had grievous Ulcers in the Secret Parts ; which made both him and his Servants incapable to enjoy either her, or any one else.

His House.] His Courtiers partake of the Punishment ; because they were Partners in the intended Sin.

Ver. 18. *Why didst thou not tell me, &c.*] Some think he speaks this subtilly to *Abram*, to see what he would say ; not knowing yet that she was his Wife. Or, that his Priests and wise Men had consulted the Oracles about the Cause of their Plagues. But the simplest Account is, That *Sarai* being interrogated about it, confessed the whole Truth. Whereupon he expostulated thus with *Abram* ; who being silent,

silent, he took it for granted, that indeed she was his Wife.

Ver. 19. *Now therefore behold thy Wife, &c.*] He disclaims all Intention of abusing another Man's Wife, (so Vertuous they were in those days,) but would have made her his own, (as he saith in the foregoing words, *I might have taken her to me to Wife,*) that is, a secondary Wife, as the manner was in those days; for it is not likely he had no Wife at all before.

Ver. 20. *Pharaoh commanded his Men concerning him, &c.*] Gave strict Orders none should hurt him, or any thing belonging to him: But conduct him safely, whether he had a mind to go. And accordingly the next words tell us they did.

They sent him away, &c.] Not with Violence, but gave him a safe Conduct: Sending him away, perhaps, with a Guard for his Security. Such was the Generosity of the *Egyptian* Princes in those times.

CHAP. XIII.

Ver. 1. [*Nto the South.*] Into the *Southern* part of *Canaan*, where he had been before, XII. 9.

Ver. 2. *Very rich, &c.*] His Riches were increased since he went into *Egypt*, by the Bounty of *Pharaoh*, XII. 16. And, (if we could believe *Josephus*, L. 1. *Antiq. c. 8.*) by the Rewards he had for teaching them several Pieces of Learning, which he brought out of *Chaldea*. The Author of *Schulsch. Hakkab.* quotes *Eusebius* his *Prepar. Evang. L. IX. c. 4.* to prove this. And indeed, I find *Eusebius* quoting *Josephus*

in the XVI Chapter of that Book; who says he taught *Arithmetick* and *Astrology*, of which the *Egyptians* were ignorant before: And in the XVIIth Chapter *Eupolemus*, who says that *Abram* was familiarly conversant with the *Egyptian* Priests at *Heliopolis*, (when he went thither by reason of the Famine in *Canaan*) and taught them many things; particularly the *Celestial* Sciences; which he calls *Astrology*, i. e. the knowledge of the Stars.

Ver. 3. *Unto Bethel, &c.*] Which was the second Place wherein he dwelt, after his first entrance into *Canaan*, XII. 8.

Ver. 4. *Unto the place of the Altar, &c.*] This seems to intimate that the Altar it self, was either faln or thrown down. Some think demolished by *Abram* himself, when he left the place; others by the *Canaanites* when he was gone.

And there Abram called on the Name of the LORD.] Commended himself, and all he had to God's Protection: Who had promised to bestow this Country upon him. Perhaps he built the Altar again, and offered Sacrifice thereon.

Ver. 5. *And Lot also, &c.*] God had blessed him likewise as a faithful Companion of *Abraham* in his Travels; and partaker also of his Faith.

Ver. 6. *The Land was not able to bear them, &c.*] There was not sufficient Pasturage for them both, in that part of the Country.

Ver. 7. *And there was a strife, &c.*] Wealth commonly breeds Contentions. Yet here was no difference between the *Masters*; but between their *Servants*: Each endeavouring to get the best Pastures, and the best watering places for their Flocks.

And

And the Canaanite and the Perizzite, &c.] This part of the Country, was inhabited by the People, peculiarly called *Canaanites*, and by the *Perizzites*, (a very rugged and barbarous Nation. See XV. 20.) among whom Contention would have been dangerous, at least very scandalous.

Ver. 8. *Abram said to Lot.]* The best, the wisest, and Men of greatest Experience in the World, are most inclined to Peace; and most yielding in order to it.

Let there be no strife between me and thee.] There had been none yet; but their Servants Quarrel, might have proved theirs at last.

And between my herds-men, &c.] And here, signifies or: As XIX. 12. *Exod. XII. 5.*

For we are Brethren.] Near Kinsmen, whom the Hebrews call Brethren.

Ver. 9. *Is not the Land before thee, &c.]* There is room enough, though not here, yet in other parts of the Country: Now, since we cannot remain together, take thy choice which way thou wilt go, &c. A wonderful Condescension in *Abram*, to let the younger, and least in Estate, please himself. And he did not desire *Lot* to leave the Country, but only to settle himself in what part of it he liked best; that he might be near to help him, as he did afterwards.

Ver. 10. *Bebeld all the Plain of Jordan, &c.]* A fruitful and pleasant Country, well watered by the Streams of *Jordan*: Which in many windings and turnings run through it, and at some times overflowed it; which made the Ground very rich. And therefore *Moses* compares this Plain to the Garden of *Eden*, (as most understand those words, *the Garden*

of the LORD,) which was well watered by a River running through it: And to the Land of *Egypt*; which is fatned by the overflowing of *Nile*, as this was by the overflowing of *Jordan*.

As thou comest to Zoar.] These words are not to be referred to the Land of *Egypt*, immediately foregoing, (from which *Zoar* was at a great distance,) but to those words in the beginning, a Plain well watered every where; even to the utmost Skirts of it, which was *Zoar*.

Ver. 11. *And Lot chose him all the Plain of Jordan.*] He was invited by the richness of the Soil; without regard to the Manners of the People: Which proved afterwards a great Affliction to him.

And Lot journeyed East.] For the Plain of *Jordan* lay East from *Bethel*, where they now were.

Ver. 12. *And Abram dwelt in the Land of Canaan, &c.*] In that part of the Country, where the People peculiarly called *Canaanites* (*Verse 7.* and *XII. 6.*) were seated: Otherwise, if the Land of *Canaan* be taken largely, the Plain of *Jordan* was also a part of it.

Ver. 13. *The Men of Sodom were wicked, &c.*] Their Sins were grown ripe for Punishment; having been brought (as it were) before the LORD; and sentenced at his Tribunal, to the Judgment which shortly after befell them.

Ver. 14. *And the LORD said unto Abram, &c.*] It is likely the LORD appeared again to him, (as he had done formerly, *XII. 7.*) after *Lot* was separated from him: Both to comfort him in his absence, by renewing his Promise in larger words; and to assure him that his Posterity, not *Lot's*, should inherit this Country.

Lift

Lift up thine Eyes, &c.] He dwelt now, it is likely, upon the Mountain, which was on the *East* of *Bethel*, (where he pitched his Tent before he went into *Egypt*, XII. 8. and returned to it when he came from thence, *Verse* 3, 4. of this *Chapter*,) which gave him the advantage of a fair and long prospect of the Country every way.

Ver. 15. *For all the Land thou seest, &c.*] That whole Country, some Parts of which he saw a great way, in every Quarter of it, and all the rest contiguous to them, were hereby assured to him.

For ever.] It doth not signify strictly Time without end: But a very long Period. The *Jews* indeed say that this word *Olam*, when it is written full, as they speak; that is, with *Vau*, denotes Eternity; though without *Vau* they confess it signifies only a long time. But this small Observation is quite overthrown by many Examples to the contrary. For, *Exod.* XV. 18. where the Lord is said to reign for ever, this word *Olam* is without a *Vau*, and yet denotes Eternity. And *Deut.* XV. 17. where it is said, he shall be thy Servant for ever, it is written with a *Vau*, and yet denotes only a term of fifty Years at the most.

Ver. 16. *I will make thy Seed, as the Dust of the Earth, &c.*] More than could be contained in that Land.

Ver. 17. *Arise, walk through the Land, &c.*] He would have him, for his satisfaction, go and view it all more nearly, in every part of it. Or, he gives him leave (if he desired to understand more fully, both the Quality and Quantity of the Inheritance he bestowed on him) to go and survey it: Promising he would protect and preserve him in his perambulation.

lation. Nay, some look upon this, as giving him a Warrant to take possession of the Country, though he should not yet enjoy it.

Ver. 18. *Then Abram removed his Tent.*] To a place about *twenty four* Miles from *Bethel*, where he was before.

And dwelt in the Plain.] Here the word we had before XII. 6 is in the Plural Number; and is taken by many for *Oaks*, i. e. for an *Oaken Grove*: So the *Arabick* Interpreter. The *LXX* translate it, *ἐν τῷ δρυϊ*, by the *Oak*, in the Singular Number; for there seems to have been one *Oak* more eminent than the rest. Under which *Abram* pitched his Tent, and built an Altar unto the *LORD*.

This is confirmed by XVIII. 1. compared with *Verse* 8. And indeed the Ancients very much revered an *Oak*, and therefore planted this Tree very frequently. *Jacob* buried the Idolatrous Trumpery of his Family under an *Oak*, (XXXV. 4.) which was by *Schechem*, where the place of Publick Worship seems to have been fix'd in *Joshua's* time, *Josb.* XXIV. 1, 26. The Angel of the *LORD* also appeared to *Gideon* under an *Oak*, *Judg.* VI. 11, 19, 25. IX. 6. And of all other Trees, an *Oak* was held most Sacred by the *Heathen*; particularly by the *Druids*. See *Pliny*, L. XVI. c. 44. *Max. Tyrius*, *Dissert.* 34. And *Pausanias* in his Account of *Arcadia* says, the Ancients made the Images of their Gods of *Oak*, being the most durable Wood.

This *Oak* some fanſie was in being in the time of *Constantine*, and there was great resort to it. See *Sozomen*, L. II. cap. 4. Here *Abram* dwelt a long time, and many great things passed here, before he removed to any other place.

Mamre.

Mamre.] Was the Name of a Man among the *Amorites*, as appears from the next Chapter, *verse* 13.

Which is in Hebron.] Or, rather, *by or near Hebron*, (for so the Particle *Beth* is often used,) which was a very ancient City, built *seven* Years before *Zoar*, i. e. the famous City of *Tanis* in *Egypt*, *Numb.* XIII. 22. It was called *Arba*, or *Kirjath-Arba* at the first, *XXIII.* 2. but in *Moses* his time, *Hebron*. There are those indeed who say it was not called *Hebron* till the time of *Joshua*, who gave it to *Caleb* for his Portion, *Josh.* XV. 13, 15. And thence conclude this Passage was not wrote by *Moses*, but put in by some other Hand, after his time. But I see not the least proof of this Assertion, that *Caleb* was the first who gave it this Name. His Grand-Son, mentioned *1 Chron.* II. 42, 43. may rather be thought to have taken his Name from this Place, than to have given a Name to it. Besides, there have been two Occasions of giving one and the same Name; as appears by what is said of *Beersheba*, *XXI.* 31. *XXVI.* 33. And therefore this City might have the Name of *Hebron* in *Moses* his time; and it might be confirmed in *Joshua's*.

CHAP.

CHAP. XIV.

Ver. 1. **A**ND it came to pass, &c.] It is very easie to give an Account of this War, which the Kings of the *East* made upon the King of *Sodom and Gomorrha*, &c. if what was said before, XII. 6. be admitted; that the *Canaanites* had invaded the Rights of the Children of *Shem*, and gotten Possession of a Country belonging to them; which they now endeavoured to recover, (as they had attempted before, *verse* 4.) For *Elam*, of which *Chedorlaomer* was King, descended from *Shem*, *Gen.* X. 22.

Amraphel king of Shinar.] i. e. King of *Babylon*, as it is commonly understood. But it cannot well be thought that so Potent a King, as he is supposed to have been in those days, should need any Associates in a War against such petty Princes, as those mentioned *verse* 2. Or, that the King of *Elam* (whose Quarrel this was, as appears from *verse* 4.) should not be able of himself to grapple with them: Or, that the Kings of *Sodom* and *Gomorrha*, &c. durst have adventured, with a handful of People in comparison, to rebel against him, after he had brought them under his subjection. Therefore we must either take *Amraphel* to have been some small Prince in the Country of *Shinar*, i. e. *Affyria*: Or, if he were King of *Babylon*, that Monarchy was not very great in the days of *Abram*. And we must also look upon the rest as Names of some particular Places (like *Sodom* and *Gomorrha*) over which *Arioch* and *Chedorlaomer* reigned: Who were such Kings as those in *Canaan* when

when *Josbua* conquered it : Or else, Commanders of Colonies, which they had led out of *Affyria* and *Persia*, and settling thereabouts endeavoured to enlarge their Plantations. As the manner was in those and in succeeding Times ; when the Captains of a Troop, and Leaders of a small Body of Men, were called *Princes* or *Kings*.

Arioch king of Ellasar.] There was a City (mentioned by *Stephanus De urbibus*) called *Ellas*, in *Cælo-Syria*, on the Borders of *Arabia*; where *Arioch* perhaps commanded.

Chedorlaomer king of Elam.] Concerning this Country see X. 22. where *Chedorlaomer* was either Governor of some little Province or City ; or, a Commander of some Troop of that Nation.

Tidal king of Nations.] Some take *Gojim* in this place, which we translate *Nations*, for a Country or City. But it is more agreeable to the common use of the word in Scripture, to take it to signify a People : Who either wanted a fixed Habitation, or were gathered out of sundry Regions.

Thus part of *Galilee* being inhabited by a mixed People of divers Countries, was thence called *Galilee of the Nations*, or *Gentiles*, *Matth.* IV. 15. There were also, as *Sir W. Raleigh* observes, several petty Countries which adjoynd to *Phœnicia*, (viz. *Palmyrena*, *Batanea*, *Apamena*, *Laodicene*, &c. which lay towards *Mesopotamia* on the North, and *Arabia* on the East,) over which we may suppose *Tidal* reigned. *Eupolemus*, an ancient Greek Writer, relating this Story, calls them *Armenians*, who made this inroad upon the *Phœnicians*, as *Eusebius* tells us out of *Alexander Polyhistor*. L. IX. *Præpar. Evang.* c. 17.

Ver. 2. *These made war with Bera king of Sodom, &c.*] They were Lords of the Country called *Pentapolis*, or five Cities. Which were so small, that there was no need to bring a great King from beyond *Tigris*, with such a mighty Monarch as he of *Babylon*, is thought now to have been; and several other Nations between these Kings and *Euphrates*, to subdue their petty Province. It had been madness also for these Kings to resist such powerful Armies, as the *Eastern* Kings are commonly supposed to have brought against them. And therefore I think it reasonable by the Kings in the *first Verse* to understand some such petty Princes as these mentioned in the *second*.

Ver. 3. *Valley of Siddim.*] The five Cities stood in this goodly Valley, which now is the *Salt-Sea* or *Lake*: Since the overthrow of these Cities by Fire and Brimstone from Heaven. Some will not have *Siddim* a proper Name, but translate it *ploughed Lands*; in which this Valley was very rich.

Ver. 4. *Twelve Years they served Chedorlaomer, &c.*] This shows he was the Principal in this War: And if he had been King of all that Country called *Elam*, we cannot think he would have passed through so great a part of the World, as *Assyria*, *Mesopotamia*, and part of *Arabia* to conquer five Towns. All whose Riches could not countervail the Charge; though he had sent only one of his Lieutenants, with a small Force to bring them under.

Ver. 5. *Smote the Rephaims.*] In their way to *Sodom*, they subdued these Warlike People, who, it is likely, opposed their Passage into *Pentapolis*. And these *Rephaims*, it appears by *XV. 20.* were a part of *Canaan's* Posterity, situate (as one may gather from *Josh.*

Job. XII. 4. XIII. 12.) on the other side *Jordan*, in *Basban*, or *Batanea*. They were of a Giant-like Stature: And therefore the *LXX* here and in other places, instead of *Rephaim*, have *Giants*.

Ashtaroth-Karnaim.] It is plain from the fore-named place, and from *Deut. I. 4.* that *Ashtaroth* was a place in *Basban*. Whether so called, because the Goddess *Astarte*, i. e. *Diana* or *Juno*, was here worshipped, no Body can resolve. They that are of this Opinion fanſie that *Karnaim*, which in *Hebrew* signifies *two horned*, denotes the New Moon. But this word may as well note that *Ashtaroth* was a City in the form of a half Moon.

And the Zuzims.] Another Warlike People thereabouts: Who, some think, are the same with the *Zaurzumims*, *Deut. II. 10.*

The Emims.] It appears from *Deut. II. 9, 10, &c.* that these were also a Gigantick People, and near Neighbours to the *Horites*, mentioned in the next Verse. For the *Emims* possessed *Ar* and the Field of *Kirjath-Fearim*; and the *Horites* possessed Mount *Seir*; till the former were driven out by the *Moa-bites*, and the latter by the Children of *Eſau*: And then the Country of the *Emims* was called *Moab*, and the Country of the *Horites* was called *Edom*.

Ver. 7. And they returned.] From the Conquest of the fore-named People.

And came to En-mishpat.] Fell upon this Country, which was called afterward by this Name; because God here judged the *Israelites* for their Murmurings, and Contention with *Moses*. From whence also it was called *Kadeſh*, because here the Lord was sanctified among them, *Numb. XX. 13.*

All the Country of the Amalekites.] The Country which was afterwards possessed by the *Amalekites* ; who were not yet in being : For they were the Descendants of *Eſau*, as *Moses* shows, *Gen. XXXVI. 16.*

And also the Amorites, who dwell in Hazezon-Tamar.] Which is the same with *En-Gaddi*, near the dead Sea, *2 Chron. XX. 2.*

Ver. 10. Full of Slime-pits.] Into which they hoped their Enemies might fall, and so be broken : Which made them draw up their Army, and wait for them in this place.

And the Kings of Sodom and Gomorrha fled.] Were routed, as we now speak. Of the word *Slime* see *XI. 3.*

And fell there.] *i. e.* A great slaughter was made of their Armies : For they themselves escaped, it appears by the following part of the Story. Some will have it, that many of them fell into those *Slime-pits*, in which they hoped to have seen their Enemies plunged. But the simplest Sense is ; many of them were slain, and the rest, as it follows, escaped to the Mountain. But made such ill use of their Preservation, from being killed with their Fellows, that they only lived to suffer a greater Vengeance.

Ver. 11. And they took all the Goods, &c.] This is a further proof that *Chedorlaomer*, and the rest of his Confederates in this War, were but petty Princes, (like the Kings of *Sodom* and *Gomorrha*, &c.) for having broken the Army of the Five Kings, they rested contented and march'd away with the Prisoners and Booty ; but took not one of their Cities : Which, if they had been such great Kings, as is imagined, they would have certainly sack'd, and perhaps burnt, if they had not thought fit to keep them. But we read,
Verse

Verse 17. the King of *Sodom* still reigned after this Victory, and went out of his City, to meet *Abram*.

Ver. 12. *And they took Lot, &c.*] Who is here called *his Brother's Son*, and *Verse 14*, and *16.* *Abram's Brother*. This was the Foundation of *Abram's* Quarrel with the *Four Kings*; whose War was just against the King of *Sodom* and his Confederates: But they unjustly seized upon *Lot* and his Goods; who was but a Sojourner in that Country, and had no hand in their Revolt.

Who dwelt in Sodom.] In the Country of *Sodom*, where he hired some Ground for his Cattle; but it is not likely he yet dwelt in the City, (for then he had not been taken Captive,) but afterwards, for more security, betook himself thither.

Ver. 12. *Told Abram the Hebrew.*] So called from his Ancestor, *Heber*, as was before observed. To which may be added, That if he had been called by this Name, as many think, only from his passing over *Euphrates*, (which the *LXX* took to be the reason, when they translated it, *ἡβραῖος*,) it would not have descended to all his Posterity, who did not come from beyond the River. So little a thing as that, would not have given a Name to a whole and eminent Nation; who are usually denominated from some eminent Progenitor.

And these were confederate with Abram.] The three forenamed Families were near Neighbours to *Abram*; who, it is likely, farmed (as we now speak) some Ground of them: And so entered into a League of Mutual Defence, having the same Interest. I should think also, that having the Priest of the most High God not far from them, *Verse 18.* they were good,

pious People, (rather than conclude, as I find some do, that they were utter strangers to the true Religion) which made *Abram* more forward to embrace, if not to court, their Friendship. For the Sins of the *Amorites* being not yet full, (XV. 16.) there might be some remainders of true Piety among them: And it is no argument, that because these three Families were of that Nation, they were wicked Idolaters.

Ver. 14. *Armed his trained Servants.*] Drew forth a select number of his Servants, whom he had instructed to handle Arms; in case of any Assaults by Robbers or injurious Neighbours. We read before, XII. 5. of the Servants they brought with them from *Haran*; and now they were more increased, as their Cattle were, (XII. 16. XIII. 2, 6.) so that he might well make a little Army out of them.

And pursued them to Dan.] As far as that place, where one of the Heads or Springs of *Jordan* breaks forth, called *Dan*, as *Josephus* relates, where he speaks of this very History, L. I. *Antiq. c.* 10. This plain and short Account of this word *Dan*, overthrows the Argument which Cavillers draw from hence to prove that *Moses* did not write this Book.

Ver. 15. *And he divided himself against them, he and his servants by night.*] The *Vulgar Latin* here reads, *His Companions being divided, he fell upon them by Night*: Minding rather the sence, than the words. For here is no mention of any but *Abram* and his Servants: Though it appears by the last Verse of the Chapter, that his Confederates before-mentioned, Verse 13. *Aner*, *Eshcol*, and *Mamre*, joyned with him in this Expedition. Which they managed with great Judgment, (for Stratagems in War were never wanting, from the beginning) *Abram* and his Servants making

making *one* Troop, or Battalion, (as they now speak) and the Confederates making *three* more. Who, dividing themselves, fell upon the *Four* Kings, in the *four* Quarters of their Camp: That they might the more distract them; and make them apprehend their Forces to be more numerous, than indeed they were. They were put also into the greater Confusion, because this Assault was made in the *Night*: When, perhaps, they were buried both in Wine and in Sleep.

Ver. 15. *Unto Hobab.*] Which lay in the Vale between *Libanus* and *Antilibanus*: Called by *Amos*, I. 5. *the Valley of Aven*, and *Beth-Eden*, or the Seat of Pleasure. In this Vale was *Damascus* seated.

Ver. 16. *He brought back all the Goods, &c.*] All the Prey, whether in Money, Cattle, or other things, which the *Four* Kings had carried away.

The Women also, and the People.] It seems they had carried away all the People of *Pentapolis*, who did not flee to the Mountains, or fenced Cities. And *Women*, in those days, were a special part of their Booty.

Ver. 17. *Went out to meet him.*] To congratulate his Victory; and to desire his People might be restored to him.

At the Valley of Shaveh.] This seems to have been a pleasant Place, wherein the King (that is *Melchizedeck*, I guess by what follows) took delight. Whence it was called the *King's-Dale*. In which the King of *Sodom* met *Abram*; and *Melchizedeck* entertained him with Bread and Wine.

Ver. 18. *And Melchizedeck.*] The *Jews* generally say this was *Shem*, the Son of *Noah*. But we have reason to look upon this Opinion, as proceeding from

from their Pride and Vanity : Which could not endure to think the Father of their Nation had any Superior in another Nation, especially among the *Canaanites*. And therefore they will have *Abram* to have been blessed by his great Ancestor, *Shem* ; to whom also he paid Tithes : Which is a fancy so plainly confuted by the Apostle to the *Hebrews*, that it is strange any Christian should follow it. For he saith expressly, that *Melchizedeck* was not *ἡμετέριος* & *ἀποτῆρος*, VII. 6. his Descent, or Pedigree, was not counted from them : Which is not true of *Shem*. Nor could *Shem* be said to be without Father or Mother ; whose Genealogy is evident from *Adam*. Nor was *Shem's* Priesthood, if he had any, of a different Order from *Levi's* ; who was in his Loins, as well as in the Loins of *Abram*. And therefore it could not be said that *Levi* paid him Tithes in the Loins of *Abram*, but it would be as true that he received Tithes in the Loins of *Shem* : For, according to this Interpretation, he was in the Loins both of him that received Tithes, and of him that paid them ; and so the whole Argumentation of the Apostle falls to the Ground. But setting aside these and other Christian Reasons, (which are strongly urged by *Bochartus*, L. II. *Phaleg*, c. 1.) there is no Cause, that we can discern, why *Moses* should call *Shem* (whom he so often mentions) by any other Name than his own : Nor is it likely that *Shem* reigned in the Land of *Canaan* ; which now was in the possession of his Brother's Son : Nor could *Abram* be said to sojourn there as in a strange Country, if his Noble Ancestor, *Shem*, had been a King there. Nor is this an ancient Opinion among the *Jews*, at least not constantly believed : For *Josephus* says expressly, that *Melchizedeck* was *ἡγεμὼν ἰουδαίων*, a Potentate of

of the Canaanites, L. VII. De Bello, Jud. c. 18. And yet it was so common that it went to the Samaritans, as Epiphanius tells us, Heres. LV. n. 6. (though not to the Arabians, who say he was the Son of Peleg. See Hotting. Smegma Orient. 256, 269, 306.) and many Christians have embraced it, merely (as far as I can discern) because they would not acknowledge any good Man to have been then among the Canaanites. Some Hereticks held him to be *μεγαλυν τινα δυνάμει*, as Epiphanius tells us in the place fore-mentioned. Num. I. Which was the Opinion of Hieracas, a great Scholar and famous Physician in Egypt. Heres. LXVII. n. 3. And some of the Church took him to have been the Son of God himself, who then appeared to Abram, *ὡς ἰδοὺ ἀνθρώπου*, in the form of a Man. Heres. LV. n. 7. But the plain truth is, he was a King and Priest (for those two Offices anciently were in the same Person) in that Country: Where Men were not as yet wholly degenerated, and fallen from the true Religion.

King of Salem.] It is a great Error to think that this Salem, was the same with Jerusalem. For it is plain, as Bochart observes, (L. II. Phaleg, c. 4.) that Salem was in the way which led from the Valley of Damascus unto Sodom: Which we learn from this very place of Scripture. And so St. Hierom says, that he learnt from the Jews in his time, that it was seated on this side of Jordan: And it retained it's Name in our Saviour's days, as appears by the Story of John's Baptizing near Salim, Job. III. 23. Several of the Fathers are of the same Mind, quoted by Mr. Selden in his Review of the History of Tithes, p. 452.

Brought

Brought forth Bread and Wine.] This he did as a King, not as a Priest: For it was not an act of Religion but of Hospitality. Thus Heathens themselves understood this History, as we find by *Eusebius*, (quoted by *Eusebius*, L. IX. c. 17.) who saith he received *Abram* as they were wont to do strangers; in a City called *Argarizin*, which he interprets the *Mount of the most High*: We know not in what Language it so signifies, or whether it be misprinted for *Harelion*: But, I think, the plain Sence is, that he treated *Abram* and his followers, by causing Provisions to be brought forth for their Refreshment after the Fight. For *Bread and Wine* comprehend all sort of Provision for their Repast: As to *eat Bread* with another, in this Book, is *to feast* with him, XLIII. 25. And thus *Tertullian* it is certain understood it; who saith expressly, he brought them forth to *Abram* and offered them to him, and not to God, L. adv. *Judeos*, c. 3. And *Epiphanius* observes that the word in the Greek is not *επιβύου*, but *ἐπιβύου*, not *be offered*, but *brought out*. So it seems his Copy had it.

Ver. 19. *And he blessed him.*] This he did as a Priest, (which Office is just before mentioned) as he did the other as a King.

Blessed be Abram of the most high God.] He prayed God to confirm the Blessing, which he had pronounced upon him.

Possessor of Heaven and Earth.] Rather *Creator*, as the LXX and vulgar Latin translate it. See Dr. *Spencer*, L. I. De Leg. Hebr. c. 4. §. 10. and *Lud. de Dieu* before him, in his Notes on this place, and *Hotting. Smegma Orient.* p. 87. By this, and the next Verse, wherein he gives Glory to the most high God for *Abram's* Victory, it is apparent that he was a worshipper

shipper of the One only True God, the Maker and Governor of all things: To whom he also ministred in the Office of a Priest; who blessed Men in his Name.

And he gave him.] i. e. *Abraham* gave to *Melchizedek*, as the Apostle explains it, *Hebr. VII. 2.* But the words are so doubtful as they lie here, that *Eupolemus* (in the place above-mentioned) thought *Melchizedek* had bestowed Gifts upon *Abraham*.

Tithes of all.] He doth not say of what all; but that which goes before leads us to think he means *Tithes of all the Spoil*, which he had taken from *Chedorlaomer*, &c. For he had nothing else there to Tithe; unless it were the remainder of the Provisions he had carried along with him in this Expedition: All the rest of his own Estate being many Miles off, at *Mamre*. And thus *Josephus* interprets it, *δραγμα τὸ λεῖμα*, the Tithe of what was gotten by War. And thus the Apostle himself seems to expound it, *Hebr. VII.* For having said, *Verse 2.* he gave him *the tenth part of all*: When he comes to argue from this, he calls it *the tenth part of the spoils*, *Verse 4.* And indeed it was a very ancient Custom to offer to God (whose Priest *Melchizedek* was) the tenth part of what they took in War. *Diodorus Siculus* reports it of the *Greeks*; and many Authors of the *Romans*. From whence we cannot infer that they gave only Tithe of such things; but, rather, that these were extraordinary Acknowledgments of God's Mercy to them: Which it was usual to make, out of those Possessions which he had blessed them withal. For why should they give Tithe of the Spoils, if they were not wont to pay Tithe

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of

of other things ? And therefore *St Chrysostom* makes this Reflection upon this Practice of *Abram* ; That it should teach us to be willing and ready to offer unto God, *and his*, the First-Fruits of all that he hath bestowed on us. This is confirmed by the Story of *Jacob* : Which, together with this of *Abram*, shows plainly the Custom of paying Tithes was before the Law of *Moses* : And that not only of the *Spoils of War*, but of their Flocks, Corn, and other Fruit, which *Jacob* vowed unto God, XXXVIII. 22. See there.

Ver. 21. *Give me the Persons, &c.*] A truly generous Disposition becoming a King ; to love the Persons of his Subjects better than their Goods.

Ver. 22. *I have lift up my Hand.*] i. e. Sworn, as the Phrase is used in many places, *Exod. VI. 8. Numb. XIV. 30, &c.*

Possessor of Heaven and Earth.] See *Verse 19.*

Ver. 23. *I will not take from a Thred, &c.*] i. e. The meanest thing.

I have made Abram rich.] He would have this to be only the Work of God ; who promised, a great while ago, to bless him, and had now renewed his Promise by *Melchizedek*. And he would not have it thought that love of Spoil had carried him to the War ; but only love of Justice. In short, here is a most noble Example (as *Maimonides* observes, *P. III. More Nevoch. c. 50.*) of Contentedness with what he had, of despising Riches, and seeking Praise rather from Vertue.

Ver. 24. *Except only that which the young Men (i. e. the Soldiers) have eaten.*] For which he did not think it reasonable they should pay.

And

And the Portion of them that went with me.] He could not bind his Confederates by his own Act; but left them to deal with their Countrymen as they pleased: In either keeping their share of the Spoil, or parting with it, as he had done. The *Jews* truly observe, that they who staid with the Stuff and Carriages, had their Portion equal with those that fought: As we read in the Story of *David*, 1 *Sam.* XXX. 25. But it is not certain that this Custom was as old as *Abram's* time; which they would gather from this place. For here they take the *young Men* for those who fought and pursued the Enemy: And *Aner, Eshcol, and Mamre*, staid to guard the Carriages. But I see no ground for this; it being most probable, as I observed before, that they attack'd the Enemy, as well as *Abram's* Servants; and thereby acquired a Title to part of the Spoil. But whether we consider it this way, or the other, *Abram* could not give away their Right, when he generously parted with his own.

CHAP. XV.

Ver. 1. *AND after these things.]* After this great Victory, and his generous refusal of the King of *Sodom's* offer.

The Word of the LORD came to Abram.] God revealed himself more clearly to him. For this is the first time we read, of the *Word of the LORD* coming to him; and of his having a Vision: That is, being made a Prophet, and that in an high Degree;

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God revealing his Mind to him, not in a *Dream*, but in a *Vision*; when he was awake, but having his Senses (as *Maimonides* explains it) bound up from their ordinary Functions; during the time that the heavenly Influence came upon his Mind, and diffused it self to his Imagination; where it represented several things to him. *More Nevochim*, P. II. c. 41. But these words may be understood, of his having these things represented to him, by the *Divine Majesty*; when he was perfectly awake, and used all his Senses.

Fear not, Abram.] He heard these words, while he was in the Ecstasie, (according to *Maimonides's* Explication) encouraging his hope in God, that he and *Lot* should be safe from any new Invasion by these, or any other, Enemies. For, perhaps, there were some Rumors abroad of the *Assyrians* recruiting their Forces; with an intention to renew the War.

I am thy Shield.] I will protect and defend thee.

And thy exceeding great Reward.] Will give thee far more, than thou hast lately denied to take, for my sake.

Ver. 2. *LORD God, what wilt thou give me, &c.*] What good will all the Riches in the World do me, if I have not a Child to inherit my Estate?

To go childless.] Is to die, (to go out of the World without Children) as *Luke XXII. 22. truly the Son of Man goeth, i. e. must die shortly.* He doth not slight God's Promise made in the foregoing Verse; but only desires him to be so gracious as to give him a Child for his Reward.

And

And the Steward of my House is this, &c.] He that takes Care of all I have, (and therefore deserves best of me) is not of my Kindred.

Eli ezer of Damascus.] Some think this signifies no more, but that he was born of a Syrian Woman.

Ver. 3. *And Abram said, &c.*] He repeats the same again, out of a great Concern to have God's Promise fulfilled: Which he did not disbelieve, but earnestly long'd for, more than for all the Riches in the World.

One born in my House is my Heir.] It is likely, that *Eli ezer* was one of those Souls (i. e. Servants) gotten in *Haran*, (XII. 5.) and had been such a wise and faithful Manager of all things committed to his Care, that *Abram* intended, before the Promise made to him, to have left him his Heir: Thinking he should have no Child of his own; *Sarah* being barren, as we read, XI. 30.

Ver. 4. *And behold, the Word of the LORD came to him, &c.*] A new Assurance is given him, from the *Schechinah*, or *Divine Majesty*, that he should have an Heir begotten by himself.

Ver. 5. *And he brought him forth abroad, and said, &c.*] *Maimonides* thinks (*More Nev.* P. II. c. 46.) that all this which follows was done in a Vision. But others will have it, that he was really conducted out of his Tent into the open Air, and look'd upon the Stars. The former Opinion is more probable, because the Sun was not yet gone down, *verse* 12. and therefore the Stars were not to be seen with the Eye, but were represented only in a Vision.

So shall thy seed be.] *Nebem.* IX. 23. He not only promises him an Heir; but that this Heir should have

have a numerous Posterity. Which, as before XIII. 16. he compared to the Dust of the Earth; so here he compares to the Stars of Heaven. Showing (say some of the *Jews*) by the former their Humiliation; and by this their Exaltation and Advancement. And indeed, in this *Chapter*, he speaks of both.

Ver. 6. *He believed in the LORD.*] Was fully persuaded that God both could and would perform his Promise; though it seemed to be very difficult, if not impossible, according to the ordinary course of Nature: He and Sarah both, being very old.

And he counted it to him for righteousness.] The Lord esteemed it a most noble Act, and high Expression of a pious Confidence in him, (as that Act of *Phineas* was, in after-times, *Psalms* CVI. 31.) and thereupon graciously owned him for a righteous Person: Though he was not free from all Sin whatsoever; but was guilty of some that were not consistent with perfect Righteousness.

It is here to be considered, That *Abram* believed this Promise before, (XII. 1, 2, 3, 4.) but now his Faith was the more remarkable; because, notwithstanding some time had passed since the first making of the Promise, and he had no Issue; he still persisted in the belief, that God would bestow a Son upon him; though it grew every day more and more unlikely.

Ver. 7. *I am the LORD that brought thee, &c.*] He re-minds him of what he had already done for him; that he might confirm him in the belief of what he promised further to do.

To give thee this Land, &c.] To bestow it upon thy Children for their Inheritance.

Ver.

Ver. 8. *Whereby shall I know, &c.*] This is not spoken doubtingly; for the strength of his Faith is highly commended; but he desires to have it more and more strengthened and confirmed: As some good Men did in after-times, when they were put upon very difficult Services. So Gideon, *Judg. VI. 37, &c.*

Ver. 9. *And he said unto him, Take me an Heifer, &c.*] i. e. Offer unto me (so it should be rendered, as Mr. Mede observes, *Book II. p. 472.*) the following Creatures: Which are of four Sorts. From whence the *Hebrew* Doctors would persuade us the rise and the fall of the *four Monarchies* are signified in these words. But it is a better Observation, That God hereby fore-signified their Sins should be expiated by Sacrifices. For these were the Creatures, and these alone, which were appointed to be offered in sacrifice to God, by the Law of *Moses*. And it justifies their Opinion, who think there were *clean* and *unclean* Beasts, with respect to Sacrifice, before the Law; though not with respect to Meat.

Yet here is something singular, That God required *Abram* to offer an Heifer of *three Years old*, with a Goat and a Ram of the same Age; whereas afterwards, under the Law, they were commonly of *one Year old*. I know not the reason of this difference; but certain it is, that a Ram of *three Years old*, is in its full strength, and the vigour of its Age; as *Bochart* observes. Whence it is that *Lucian* introduces *Ganymede* proffering to offer unto *Jupiter*, (if he would dismiss him,) ἄ τριετην, ἄ μῆζαν, &c. *A Ram of three Years old, a big one, the leader of the Flock. Hierozoic. P. I. Lib. 2. c. 46.*

A young Pigeon.] The Hebrew word *Gozal*, signifies the young Ones of *Ring-Doves*, *Wood-Pigeons*, or any other of that kind; as he also observes.

Ver. 10. *And he took unto him.*] Now we must suppose he was come out of his Ecstasie; and really performed all that follows: Until he fell into it more profoundly than before.

Divided them in the midst.] There is no footstep of this Rite any where in the Scripture, save only in the Prophet *Jeremy*, XXXIV. 18, 19. But this place shows it to have been very ancient: And *St. Cyril* in his Tenth Book against *Julian*, derives this Custom from the ancient *Chaldeans*. As others derive the very word *Berith*, [*ברית*] which signifies a *Covenant*, from the word used both here and in *Jeremy*, viz. *בטר*, *Batar*, which is the very same by a transposition of Letters, and signifies to *divide* or cut asunder. Because Covenants were made by dividing a Beast, and by the Parties covenanting, passing between the parts of the Beast, so divided: Signifying, that so should they be cut asunder who broke that Covenant. Thus *Mr. Mede* in the place fore-mentioned, truly explains this Rite; which was as much as if they had said: *Thus let me be divided and cut in pieces, if I violate the Oath I have now made in the presence of my God.*

We find in *Zenobius* that the People called *Molotti* retained something of this Custom; for they confirmed their Oaths, when they made their Covenants, *αὐτὰρ ὅρμος αἰς τὴν μύξα τῶν βύς*, by cutting Oxen into little bits.

Laid each piece one against another.] So that there was a space left between them; through which the Parties covenanting might pass. Which seems to be meant

meant by *Homér* when he says, *Diad. d. v. 461.* that after the Priest had prayed to *Apollo*, the Sacrifice was slain and flea'd, and then they cut it up,

Διψύχα πρῶτον, — —

making *Duplicates*, which were exactly answerable one to the other.

But the Birds divided be not.] Thus it was prescribed afterwards, *Levit. l. 17.* because they were but an appendage to the Sacrifice, and their Blood was not sprinkled upon the Altar. It is likely, notwithstanding, that the Birds were laid one against the other, as the pieces of the Beasts were. And there being a Prophecy of the state of *Abram's* Family in future times, *verse 13, 14.* Some fanſie that the Division of these Beasts represented the Dispersion of his Posterity into divers Countries.

Ver. 11. And when the Fowls came down, &c.] The Birds of prey. For the Hebrew word *Ajit*, signifies *Avis rapax & carnivora*, ravenous Birds, that feed on Flesh. Whence *Bochartus* thinks an Eagle is called in Greek *'Aerōs* and *'Auerōs*, as the principal Bird of prey. *Hierozo. P. I. L. III. c. 12.* And by these Fowls some think the Egyptians are represented, who fell upon the *Israclites*; as rapacious Birds do upon dead Carcases, and endeavoured to hinder their offering Sacrifices unto God.

Abram drove them away.] He sat by the pieces of Flesh (as the LXX translate it) to watch lest Vultures, or such like Creatures, should snatch them away. For he looking upon them as things hallowed, watched to see what God intended in them.

Ver. 12. *A deep sleep, &c.*] Some would have it, That he being tired with the great Labour of fetching the Sacrifices, cutting them up, and watching them, naturally fell into a sleep. But *Maimonides*, more reasonably, looks upon this as the continuance of what was begun before in a *Vision*: Which at last was converted into a *profound sleep*; wherein things were represented to him in a Dream. And therefore their wise Men say, this was a *Prophetical Sleep*. *More Nevoch. P. II. c. 45.*

An horror of great darkness fell upon him.] Prophecy saith the fore-named Author, begins sometimes in Vision; afterwards that Terror and vehement Passion, which follows the high working of the imaginative Faculty, being multiplyed, it ends in a deep Sleep, as it did here in *Abram*. Such a Terror also possessed *Daniel* in some of his Visions, while he was awake, *Dan. X. 8.* as the same *Maimonides* observes in the *XLI Chapter* of that Book.

This Horror of great Darkness, many think signified the dismal Condition of *Abram's* Posterity in *Egypt*: Which God now represented to him. And this Horror coming upon him, at the *going down of the Sun*, was, they think, a further signification of it. For we say, a Man's Sun is set, when he falls into great Calamities. And it signified, some imagined, these Calamities should come upon them a great while hence.

Ver. 13. *And he said unto Abram, &c.*] Here he informs him, what the State of his Family should be, from the birth of *Isaac*: (which he had promised to him, *Verse 5.*) for the space of *Four hundred Years*.

Thy Seed.] This shows from whence the *Four hundred Years* are to commence: *viz.* From the time of his having a Son.

Be a stranger in a Land that is not theirs.] *i. e.* Sojourn partly in *Canaan* and partly in *Egypt*. There are those indeed who fancies *Canaan* cannot be said to be a Land that was not theirs; God having bestowed it upon *Abram*. But God himself teaches us otherwise, *Exod. VI. 4.* where he calls it, *the Land of their Pilgrimage, wherein they were strangers*: Because they were not at present possessed of it, though they had a good Title to it.

And they shall afflict them four hundred Years.] These *four hundred Years* are not to be referred only to what immediately goes before, [*they shall afflict them*] but to all the rest, their sojourning in a strange Land, and their being in Servitude. These *three things* were to come to pass within that space: So that it is as if he had said, *Thy Seed* shall not possess this Land till *four hundred Years* hence. During which time, they shall be sojourners in this Land and in *Egypt*, and also, some part of it, be no better than Slaves, nay endure sore Affliction.

It must here be noted, That from the Birth of *Isaac*, when these Years began, to their Deliverance out of the *Egyptian* Bondage, was just *Four hundred and five Years*. But the *five* odd Years are not mentioned; it being the manner of all Writers to take no notice of broken Numbers, (as they call them) when they name a round Summ. Thus the *Greek* Interpreters of the *Bible* are commonly called the *LXX*: Though there were *Seventy two* of them. And the *Roman* Writers call those *Centumviri*, who were in all an *Hundred and five*. And *Moses* in another

place, Numb. XI. 21. saith, the *Israelites* were *Six hundred thousand*; not reckoning the *Three thousand five hundred and fifty* above that Number, as appears from Numb. I. 46. and II. 32.

— If it seems a difficulty, that their sojourning is said in *Exod XII. 40.* to have been *Four hundred and thirty Years*, it is removed by considering, that in those Years is comprehended the time of *Abram's* sojourning also; as well as his Seed. And it was just *twenty five Years* from his coming into *Canaan* to the Birth of *Isaac*: Which, added to *Four hundred and five Years* before-mentioned, make up the Number of *Four hundred and thirty*. And this is so exactly true, that if we divide this Summ of *Four hundred and thirty* into equal parts, it is computed by the best of the ancient, as well as later Writers, that the *Hebrew Nation* sojourned just *Two hundred and fifteen Years* in *Canaan* (reckoning that short time *Abram* was in *Egypt*, Chap. XII.) and as many after they went into *Egypt*. See *Usser. Chronol. Sacra, C. X.*

Ver. 14. *I will judge.*] i. e. Punish them.

Ver. 15. *Go to thy Fathers.*] i. e. Die, and depart to the other World.

In peace.] And see none of the fore-named Calamities.

Ver. 16. *The iniquity of the Amorities, &c.*] *Abram* now lived among the *Amorites*, XIV. 13. But under their Name is comprehended all the other Nations of *Canaan*. Who were very wicked; but God forbore them till their Wickedness had overflowed the whole Country, and that to the greatest height. Their most heinous Iniquities, were abominable Idolatries, Cruelty, beastly Filthiness, to a prodigious excess, *Levit. XVIII. 22, 23, &c.* See *Theo-*

Theodoras upon *Psalms* CV. 44. and *P. Fagius* upon *Levit.* V. 1.

But in *Abram's* time their Iniquity was not full: *i. e.* There were several good Men still remaining among them, as *Mamre*, *Eshcol*, and *Aner* seem to have been, who were confederate with *Abram*; and *Melchizedek* certainly was, who being Priest of the most high God, had some People sure worshipped together with him. And therefore God staid till there was an universal Corruption, and they were all ripe for Destruction. For we read of none but *Rahab* whose Faith saved her and her Family, when the time of their Destruction came.

Ver. 17. *Behold, a smoking Furnace.*] If the great horror, *Verse* 12: represented the extream Misery of the Children of *Israel* in *Egypt*: Then this seems to signify God's Vengeance upon the *Egyptians*, for oppressing them in the Furnaces, wherein they wrought, *Exod.* IX. 8.

A burning Lamp, or a Lamp of Fire.] *i. e.* The *Schechinah*, or *Divine Majesty*, appeared in great Splendor, (so *Maimonides* rightly explains it, *P. I. More Nev. cap.* 21.) like to a flaming Fire. So it appeared to *Moses*, when God came to deliver them from the *Egyptian* Bondage, *Exod.* III. 2, 6, &c.

Passed between the pieces.] In Token, as it follows, *verse* 18. that he entred into a Covenant with *Abram* and with his Posterity: For passing between the pieces, he consumed them, (as *St. Chrysostom* rightly understands it,) and thereby testified his Acceptance of the Sacrifices which *Abram* offered. I noted before, that there is no such Rite we read of any where in Scripture, but in *Jeremiah*, of making a Covenant in this manner. But there are those who think they find

find this Custom in other Nations: For if *Diſſys Cretenſis* do not Lye, after the manner of the *Cretians*, (as *Bochart* ſpeaks) both the *Greeks* and *Trojans*, from the time of *Homer*, did make Covenants, in this faſhion. Certain it is, the *Boeotians* and *Macedonians* paſſed on ſome occaſions, through the parts of a Beaſt diſſected: But it was for *Luſtration*, not for Covenanting, as the ſame *Bochart* obſerves, P. I. *Hieroſoic. L. II. cap. 46.*

Ver. 18. *Unto thy Seed will I give this Land, &c.*] Here is the utmoſt extent of the Donation made to *Abram*: Which began to be fulfilled in *David*, (2 *Sam. VIII. 3, &c.*) for till then they did not enlarge their Borders, as far as *Euphrates*.

The River of Egypt.] So *Nile* is commonly called, but cannot be here meant; becauſe the *Iſraelites* never enjoyed all the Land of *Egypt*, on this ſide *Nile*. Therefore we are to underſtand by it, that little River, which came out of that Branch of *Nile*, called *Pelusiacum Brachium*: From whence a ſmall River not Navigable, ran toward *Judea*; falling into the *Egyptian* or *Phœnician* Sea. For this River was the Bounds of *Paleſtine*; and is mentioned by *Strabo* and others, whom *G. Voſſius* cites, *L. II. De Idolol. c. 74.* It is called, *Amos VI. 14. the River of the Wilderneſs*; becauſe it run through the Wilderneſs, which is between *Egypt* and *Paleſtine*, into the Sea.

Ver. 19. *The Kenites, and Kenizzites.*] Theſe are put into the Number of the Nations, whoſe Country God gave to *Abram*; but whether they were deſcended from any of the Sons of *Canaan* we cannot tell: Nor are we certain where they dwelt. Only *Euſtathius*, Biſhop of *Antioch*, ſays the *Kenites* dwelt about *Libanus* and *Amanus*: And the *Kenizzites* it's likely

likely were their Neighbours. But the Names of these People were quite extinct between the times of *Abram* and *Moses*, for we find no mention of them by *Joshua* in the Division of the Land of *Canaan*; nor in the Account he gives of the Nations he conquered. We read indeed of the *Kenezites*, *Numb.* XXXII. 12. *Josh.* XIV. 6, 14. but they were of the Children of *Israel*. And of the *Kenites*, *Judg.* I. 16. IV. 11, 17. but they descended from the Father-in-law of *Moses*. And therefore those whom *Moses* here speaks of, it is probable lost their Name, being incorporated into some of the *seven* Nations who inhabited this Country when *Joshua* subdued it.

The Kadmonites.] These are nowhere else mentioned: But are thought by *Bochartus* to be the same with the *Hivites*: Who living about Mount *Hermion*, toward the *East* of the Land of *Canaan*, were thence called *Kadmonites*, i. e. *Orientalis*. See X. 17.

Ver. 20. *Hittites.*] See X. 15.

Perizzites.] They were a People inhabiting the Mountainous and woody Country of *Canaan*, as appears from *Josh.* XI. 3. XVII. 13. From whence we may gather they were a wild sort of People, who lived far from Cities, in little Villages; and thence perhaps had their Name: For *Pherazoth* in *Hebrew* signifies, *Pagi*, Villages. But from which of the Sons of *Canaan* they descended, there is not the least signification in Holy Scripture.

Rephaim.] They dwelt in *Bashan*; and perhaps in other Countries thereabouts. See XIV. 5.

Ver. 21. *Amorites.*] These were the mightiest People in the Land of *Canaan*. See X. 16.

Canaanites.] These were some of the Posterity of *Canaan*, who peculiarly inherited his Name; living upon

upon the Sea-Coast, and upon the Banks of *Jordan*, Num. XIII. 30. *Dent.* I. 7. XI. 30. And it is a reasonable Conjecture, That they sprang from such of *Canaan's* Sons, as had, for a time, the greatest Power and Authority in that Country : And therefore had the Prerogative of being called by his Name. Or else, they were so called, because they were *Merchants*, and great Traders by Sea. For so the word is used in Scripture.

Gergasite.] See X. 16.

Jebusite.] See there also.

CHAP. XVI.

Ver. 1. *S* *Arai* bare him no Child.] Still the fulfilling of God's Promise was deferred ; for the greater trial of *Abram's* Faith. Which now had held out ten Years, (*Verse* 3.) without seeing any Fruit of it.

She had an handmaid, an Egyptian.] An Egyptian by Nation ; but a Profelyte to the true Religion. *St. Chrysostom* thinks *Pharaoh* bestowed her upon *Sarai*, when he took her into his House, or when he sent her away, XII. 15, 20. Which he learnt from the *Jews*, who say the same ; as may be seen in *Pirke Eliezer*, c. 26. who says also, as *R. Solomon Jarchi* doth, that she was *Pharaoh's* Daughter, by his Concubine. But it is more likely she was such a Servant to *Sarai* as *Eliezer* was to *Abram* ; born in his House of an *Egyptian*, as he was of a *Syrian* Woman.

Ver.

Ver. 2. *And Sarai said unto Abram, &c.*] It is likely he having acquainted her with the Promise, she grew impatient to have it fulfilled, some way or other.

Go in unto my Maid.] i. e. Take her to Wife, Verse 3.

It may be I may obtain Children by her.] Being born of her Bond-slave, they would be *Sarai's* Children; according to the Custom of those Times, XXX. 3. *Exod. XXI. 4.*

And Abram hearkned to the Voice of Sarai.] Thinking, perhaps, that God might fulfil his Promise this way; because he had only told him he should have Seed, but had not, as yet, said by *Sarai*.

Ver. 3. *Gave her to her Husband Abram to be his Wife.*] A secondary Wife, (which was a Liberty they took in those days) who was not to be Mistress of the House; but only to bear Children, for the increase of the Family. Now I can see no good Reason, why *Sarai* her self should persuade her Husband (contrary to the Inclination of all Women) to take another Wife, which she her self also gave him; but only the eager desire she was possessed withal of having the promised Seed. Which gives a good Account also, of *Jacob's* Wives contending so earnestly, as they did, for his Company.

Ver. 4. *Her Mistress was despised in her Eyes.*] *Hagar* began to take upon her, as if she had been Mistress of the House; at least much more favoured by God, who had made her Fruitful: Which was accounted a great Blessing, and Honour in those days; especially in a Family that had no Heir.

Ver. 5. *My wrong be upon thee.*] Thou art the cause of this Injury (or these Affronts) which I suffer, by
O o be-

being too indulgent to my Maid, and not repressing her Insolence. Or, it is incumbent on thee, to see me redressed of the Wrong that is done me. See *Lud. de Dieu.*

The Lord judge between me and thee.] Sometimes this Phrase signifies an Appeal to God, as the Avenger of Wrongs: But here it seems only to denote her committing the Equity of her Cause to the Judgment of God.

Ver. 6. *Behold, thy Maid is in thy hand.*] Is subject unto thee.

Do with her as pleases thee.] Use her as thy Maid, and not as my Wife.

And when Sarai dealt hardly with her.] Beat her perhaps; or, imposed on her, too much, or too servile Labour.

She fled from her Face.] Run away, to avoid her cruel usage.

Ver. 7. *And the Angel of the LORD, &c.*] This is the first time that we read of the appearance of an Angel. By whom *Maimonides* will scarce allow us to understand more, than a Messenger, (*More Nevuch. P. II. c. 42.*) But some Christians go so far into the other extrem, as to understand hereby, the Eternal ΛΟΓΟΣ, or Son of God. It seems to me more reasonable, to think, that though the *Scherbinah*, or Divine Majesty, did not appear to her; as it had often done to *Abram*: Yet one of the heavenly Ministers, who were Attendants upon it, and made a part of its Glory, was sent to stop her Proceedings. And a great Favour it was, that the LORD would dispatch such a Messenger after her: Who was sufficient to do the business.

In the way to Shur.] She was flying into Egypt, her own Country, (upon which the Wilderness of Shur bordered) and only rested a while at this Fountain, to refresh her self.

Ver. 8. *And he said, Hagar, Sarai's Maid.*] He takes notice of her being Sarai's Maid, rather than Abram's Wife; to put her in mind of her Duty; and that she could not honestly leave her Mistress without her Consent: For so it follows in the next Verse.

Ver. 9. *Return to thy Mistress, and submit, &c.*] It is the same word here translated *submit*, with that Verse 6. where it is rendred *dealt hardly*: Signifying that she should be Patient, and indure the Hardship of which she complained, (or, suffer her self to be afflicted by her.)

Ver. 10. *I will multiply, &c.*] I will make thee partaker of the Promise, I have made to Abram, XV. 5. The Angel delivers this Message to her, in the Name of God, who sent him.

Ver. 11. *Behold, thou art with Child, &c.*] Do not doubt of what I say; for thou art with Child of a Son, who shall be the Father of a great People. This Promise was renewed to Abram in the next Chapter, XVII. 20. and we find was performed, XXV. 12.

Shalt call his Name Ishmael.] Some of the Jews take notice of the Honour which was here done him, in calling him by his Name before he was born: There being but Six they say, who were thus distinguished from others; the two first were the Sons of Abram, (*Ishmael*, and *Isaac*,) and the last was the *Messias*.

The LORD hath heard thy affliction.] Thy Complaint under the Affliction thou hast endured from thy Mistress, and here in the Wilderness. This Passage

sage shows it was an Angel which appeared and spake to her from the LORD, and not the LORD himself.

Ver. 12. *A wild Man.*] The Hebrew word *Phere* here joyned with *Man*, signifies a *wild Ass*: And so is well translated by Bochart, *tam ferus quam onager, as wild as a wild Ass*. Which loves to ramble in Deserts; and is not easily tamed, to live in society.

His Hand shall be against every Man, &c.] He shall be very Warlike: And both infest all his Neighbours, and be infested by them.

He shall dwell in the presence of his Brethren.] Be a Nation by himself; near to all his Brethren, whether descended from *Isaac*, or from the rest of *Abram's* Sons by *Keturah*: Who, though annoyed by him, shall not be able to dispossess him. This is such an exact Description of the Posterity of *Ishmael*, throughout all Generations, that none but a Prophetick Spirit could have made it; as Doctor Jackson truly observes, (*Book I. on the Creed, c. XXV.*) wildness being so incorporated into their Nature, that no change of Times hath made them grow tame.

Ver. 13. *She called the Name of the LORD that spake to her.*] By his Angel, for she look'd upon the Presence of the Angel, as a Token of the Divine Presence; though she saw it not in its full Glory.

Thou God seekest me.] Takest Care of me, where-soever I am.

For she said, Have I also here looked after him that seeth me?] There are various Interpretations of these words: The plainest is that of *De Dieu*: Who observes that the word *Halom* always signifies *Place*, not *Time*; or, that which is done in any Place; and so we

we translate it by the word *here*. But there he makes a stop, after that word, by way of admiration; in this manner: *And even here also ! Or, even thus far !* It had been less wonder, if God had taken Care of me in my Master's House; but doth he follow me with his Favour, even hither? This is wonderful. And then the next words, (*have I looked after him that seeth me*) carried this sence, Have I beheld God, who taketh Care of me? What a Favour is this that he would so far Condescend to me? It ought never to be forgotten; therefore she called his Name, *Thou God seeest me*.

Ver. 14. *Beer-labai-roi*.] Some would have this referr, both to *Hagar*, and to God; in this manner: *The Well of her that liveth, and of him that seeth, (i. e. who preserves me in Life.)* So it was an acknowledgment that she owed her Life and Safety to God.

Ver. 15. *Abram called his Son's Name, &c.*] *Hagar* having told him at her return the foregoing Story, he gave his Son this Name; in Obedience to the Angel's Command, *Verse 11*.

Ver. 16. *Fourscore and six Years old.*] He was *seventy five* Years old when he came into *Canaan*, XII. 4. and had been *ten* Years there when he took *Hagar* to Wife, (*Verse 3. of this Chapter*) and therefore was then *eighty five* Years old; and consequently *eighty six* the next Year, when *Ishmael* was born.

CHAP. XVII.

Ver. 1. **W**hen Abram was ninety nine Years old.]
Thirteen Years after Ishmael's Birth.

The LORD appeared to Abram.] In a visible Majesty; to satisfy him that the Promise made, (XV. 4, 5.) should not be fulfilled in Ishmael.

I am the Almighty God.] Or, All-sufficient. This is the first time we meet with this Name: Which was most fitly used here, when he speaks of a thing very difficult to be done; but not beyond the Power of God, who can do all things, and needs none to assist him.

Walk before me.] Go on to please me.

And be thou perfect.] Till thou hast compleated thy Faith and Obedience.

Ver. 2. And I will make my Covenant, &c.] Establish and perform my Covenant: For it was made before, and now only confirmed, by a Sign or Token of it, verse 11.

Ver. 3. Abram fell on his Face.] Being astonished at the Brightness of that Majesty which appeared to him, verse 1.

Ver. 4. As for me, behold, my Covenant, &c.] Be not afraid, for it is I, who am constant to my Word, and now again engage my self unto thee.

Thou shalt be a Father of many Nations.] Not only of Jews, and Ishmaelites, and others; but, in the Spiritual Sence, of all the Gentile World.

Ver. 5. Neither shall thy Name, &c.] Abram is commonly interpreted, high Father; and Abraham the Father

Father of a Multitude. So the very Text expounds the reason of this Name: *For a Father of many Nations have I made thee.* There are many ways of making out this meaning; but none seems to me so plain, as that of *Hottinger's*; who makes it a composition of *Ab*, (a Father) and the old word *Raham*, which still in *Arabick* signifies a great Number. *Smegma Orient. Cap. VIII. §. 19.*

Ver. 6. *And I will make thee exceeding fruitful, &c.*] I observed before, XII. 7. that *Abram's* Obedience was constantly rewarded in kind, &c. of which here is a new proof. For upon his submission to be circumcised, (wherein his Obedience was next tried) which might seem to weaken the Power of Generation, (as *Maimonides* affirms it doth, *More Nevoch. P. III. c. 49.*) God promises that he would make him so exceeding Fruitful, that Nations and Kings should proceed from him: As there did both by *Israel*, *Edom*, and *Ismael*, from whom the *Saracens* came, &c.

Ver. 7. *An everlasting Covenant.*] The word *Olam*, which we translate *Everlasting*, hath often a limited signification, to the end of such a Period, (as *Exod. XXI. 6.* *a Servant for ever*, is till the Year of *Jubilee*) though with respect to the thing signified, this Covenant is absolutely everlasting; and continues now that the sign is abolished. The next words tell us what was signified in this Covenant of Circumcision.

To be a God unto thee, &c.] I think *Maimonides* hath truly observed, that in Circumcision, they covenanted with God, to have no other God but him: Or, in his Phrase, they covenanted concerning the belief of the Unity of God, *More Nev. P. III. c. 49.*
Who

Who promised to be their God; that is, to bestow all manner of Blessings upon them, and at last to send the *Messiah*.

Ver. 8. *And I will give thee, &c.*] Here he again renews his Promise, (XII. 7. XIII. 15. XV. 18.) and confirms it by this Covenant, to give him that Land, wherein he was at present a stranger, and to put his Seed in possession of it.

An everlasting possession.] If they did not forfeit it by their disobedience to him.

Ver. 9. *Thou shalt keep my Covenant therefore, &c.*] Now follows *Abraham's* part of this Covenant; which was mutual between God and him.

Ver. 10. *This is my Covenant.*] Which the next Verse explains, by the Sign or Token of the Covenant. As the Paschal Lamb is called the *Passover of the Lord*, *Exod.* XII. 11. That is, the memorial of the Angel's passing them by, when he killed the *Egyptian Children*, XIII. 9. But Circumcision was such a Sign, that they entered thereby into a Covenant with God to be his People. For it was not a mere Mark, whereby they should be known to be *Abraham's* Seed, and distinguished from other Nations: But they were made by this, the Children of the Covenant, and intitled to the Blessings of it. Though, if there had been no more in it but this, That they who were of the same Faith, as *Maimonides* speaks, should have one certain Character, whereby they should be known and joyned one to another, without the mixture of any other People; it had been a very wise appointment. And this Mark was very fitly chosen, because it was such a Token, as no Man would have set upon himself and upon his Children; unless it were for Faith and Religion sake. For it is not a
Brand

Brand upon the Arm, or an Incision in the Thigh; but a thing very hard, in a most tender part: Which no Body would have undertaken, but on the fore-named account. P. III. *More Nev. c. 49.*

It may be proper here to add; That Covenants were anciently made in those *Eastern* Countries, by dipping their Weapons in Blood, (as *Xenophon* tells us) and by pricking the Flesh, and sucking each others Blood, as we read in *Tacitus*. Who observes, (*L. XII. Annal.*) that when Kings made a League, they took each other by the Hand, and their Thumbs being hard tied together, they prick'd them, when the Blood was forced to the extream parts, and each Party lick'd it: Which he saith was accounted *Arca-num fœdus, quasi mutuo cruore sacratum*, a mysterious Covenant, being made Sacred by their mutual Blood. How old this Custom had been, we do not know: But it is evident God's Covenant with *Abraham* was solemnized on *Abraham's* part, by his own and his Son *Isaac's* Blood, and so continued through all Generations, by cutting off the Fore-skin of their Flesh, (as it follows in the next *Versè*) whereby as they were made the Select People of God: So God in conclusion, sent his own Son, who by this very Ceremony of Circumcision, was consecrated to be their God and their Redeemer.

Ver. 11. *Thou shalt circumcise the Flesh of your foreskin.*]
i. e. The Foreskin of your Flesh: For that Member, which is the Instrument of Generation, is peculiarly called by the Name of *Flesh*, in many places, *Lev. XV. 2. Ezek. XVI. 26.* In which part of the Body, rather than in any other, God appointed the Mark of his Covenant to be made; that they might be denoted to be an *Holy Seed*, consecrated to him from the

beginning. The *Pagans* made Marks in several parts of their Bodies, (some in one, some in another) whereby they were consecrated to their Gods: But the Character which God would have imprinted upon his People, was in one peculiar part and no other, (from which they never varied,) *viz.* In that part which served for the Propagation of Mankind. Of which some have given *Natural*, others *Moral* Reasons; but the most plain and obvious is, That it might be an apt Token of the Divine Covenant made with *Abraham* and his Posterity: That God would multiply their Seed, and *make them as the Stars of Heaven*, XV. 5. It is probable also, that this part was chosen, rather than any other; to make them sensible, that this was a Divine Sacrament: For nothing but God's Institution, could at first engage Men to lay that part bare, which Nature hath covered.

It is of late indeed made a Question by some learned Men, whether this were the Original of Circumcision: Which they fanſie the *Jews* borrowed from the *Egyptians*, and not the *Egyptians* from the *Jews*. Certain it is, That not only the *Egyptians*, but several other Nations, did very anciently use Circumcision. Now it is improbable, say they, that the *Egyptians*, (who seem to have had it the most early of all Nations, who sprang not from *Abraham*) would borrow this Custom from the *Hebrews*, whom they perfectly hated, (Shepherds being an abomination to them, XLVI. 34.) and therefore they give themselves the liberty to say, That God did not now enjoin *Abraham* a new thing, when he ordered him to be circumcised; but only made this a Sign of his Covenant with him, which it was not with other Na-

Nations. But unless it can be proved that Circumcision was in use before *Abraham's* time, (which doth not appear from any good Authors, though such as *Celsus* were so bold as to affirm it, as we find in *Origen*, L. V.) such Arguments as these will not persuade us to believe, that it came from the *Egyptians* or any other Nation: But they had it, if not from the *Hebrews*, yet from the Posterity of *Ishmael*, or other People descended from *Abraham*. Who being highly beloved of God, it is not credible that God would set the Mark of *Ham's* Race upon him and his Posterity: Much less make it the Token of his Covenant with them. See *J. Ludolphus*, L. III. *Comment. in Histor. Aethiop.* C. I. n. 3. The only Authority upon whom the broachers of this Novelty rely is *Herodotus*: Who in his *Second Book*, cap. 104. says, 'The People of *Colchis* and the *Egyptians*, were the only Nations that were circumcised, ἀπ' ἀρχῆς, from the beginning: The *Syrians* and *Phœnicians* who live in *Palestine* acknowledging they had this Rite from them. Which is just such a Tale as he tells in the *Second Chapter* of that Book, that the *Egyptians* were the first inhabitants of the Earth, unless perhaps the *Phrygians*. This Opinion proceeded from their own vain Conceit; which made them loath to confess they received Circumcision from any other People. Though I think there is a convincing Argument of it in *Moses* himself; who tells us in *Chapter X.* 14. that the *Philistim* came from the *Casuchim*, i.e. the People of *Colchis*; as that People came originally from *Egypt*. (So *Herodotus* himself, *Diodorus*, and abundance of other credible Authors, testify.) This, it appears by what I noted there, was before the time of *Moses*, nay, before

Abraham : For the *Philistim* had a King among them in his days : As we read in this *Book*, XX. and XXVI. Now these *Philistim* were an uncircumcised People, and therefore the People of *Colchis* no doubt were so also, when they went out of their Country, and drove the *Avim* out of *Palestine*. And consequently the *Egyptians* had no such Rite among them, when the *Cassuchim* came from *Egypt* ; but put a gross cheat upon *Herodotus* when they made him believe they had been circumcised, ἀπ' ἀρχῆς, from the beginning. And, in like manner they imposed upon him, who told him the Inhabitants of *Palestine*, (whom he calls *Syrians* and *Phœnicians*) confessed they received Circumcision from the *Egyptians*. For there were no Inhabitants of *Palestine* circumcised but the *Jews*, who always professed they received it from *Abraham*. Who, we may be confident was the first Person in the World that was circumcised : There being nothing to induce any Body to use such a Rite, unless they had been directed to it by God, as *Abraham* was. From whom the *Ismaelites* received it ; and from them the *Arabians* : And from those Countries, or from *Abraham's* Children by *Keturah*, it was derived (as seems most probable to me) to the *Egyptians* : From whom the People of *Colchis*, who knew themselves to be an *Egyptian* breed, imbraced it ; in imitation of their famous Ancestors. But, after *Abraham's* time, who found no such Rite among the *Philistim*, a Colony of theirs ; to whom in all likelihood they would have communicated it, as the *Egyptians* did to them, if it had been then used in that Country.

Ver. 12. And he that is eight days old, &c.] *Maimonides* thinks that if Circumcision had not been per-

performed in their Infancy, it might have been in danger to have been neglected afterward. For an Infant felt not so much Pain as an adult Person would have done; in whom the Flesh is more compact, and his Imagination stronger. The Parents also, (especially Fathers) have not so strong an Affection to a Child when he is newly born, as they have when he is grown up: And so more easily submitted to this harsh Rite, at their first appearance in the World; than they would have done, after they were more endeared to them. But the Child could not be circumcised before the *eighth* Day after his Birth; because till then he was look'd upon as imperfect; and not yet sufficiently cleansed and purged: For which reason Beasts were not accepted by God, till *seven* Days were past, after their Birth, *Exod. XXII. 30.* See *More Nevoch. P. III. cap. 49.*

And, as the Child was not to be circumcised before the *eighth* Day, so he was not (unless perhaps in case of great weakness) to be kept uncircumcised beyond that Day. On which, if the Parents did not cause it to be circumcised, the *House of Judgment*, as the *Jews* speak, were bound to do it. And if they did not (being ignorant perhaps of the neglect) the Child when he came of Age, (*i. e.* was *thirteen* Years old) was bound himself to get it done. If he did not, the Judges (if it were known to them) were obliged to take care of it: As Mr. *Selden* observes, *L. I. de Synedr. cap. 6. p. 96, 97.*

Ver. 13. *He that is born in thy House, or bought with Money, must needs be circumcised.*] Not whether they would or no: For Men were not to be compelled to Religion; which had been a profanation of this Covenant. But *Abraham* was to persuade them to it; and,

and, if they consented not, to keep them no longer in his House : But to sell them to some other People. So *Maimonides* expounds it, in his *Book of Circumcision*, Cap. I. which is true both of Servants born in the House, and bought with Money : But as for the Children of these Slaves, they were to be circumcised whether their Parents would or no : Because they were the possession of their Masters, not of their Parents. For which cause, when the Parents were set free, their Children were left behind, as their Masters Goods, *Exod. XXI. 4.*

Ver. 14. *That Soul shall be cut off from his People.*] That is, if when he came to the Age of thirteen Years, he did not cause it to be done.

What it is to be *cut off* is very much disputed. The simplest Sense seems to be, he shall not be accounted one of God's People. But the *Hebrew* Doctors generally take this to have been a Punishment inflicted by the *Hand of Heaven*, i. e. of God : Though they be much divided in their Opinions about it. Of which Mr. *Selden* treats at large in *L. VII. De Jure N. & G. c. 9.* and *De Synedr. L. I. c. 6.* and more briefly *L' Empereur* in his Notes upon *Cornel. Bertram De Republ. Jud. p. 351.* Some say it was the shortning of the Man's Life ; others say it was the making him Childless ; so that his Family and Name perished in *Israel*. *Maimonides* would have it the extinction both of Soul and Body, like a Brute. And *Abarbinel* takes it for the loss of the Happiness of the World to come. Some Christians would have it, to be *Excommunication* : Which cannot be, because such a Person never was a Member of the Church, which he was to be made by Circumcision. The first of these Opinions seems more probable than the rest :

rest: For God himself saith of several Offenders, to whom he threatens this Punishment, *I will cut him off*, and *I will set my face against him*, Lev. XVII. 10. XX. 5, 6. XXIII. 30. Yet in other places, it must be confessed, this *Cereth*, or cutting off, signifies more largely, a Punishment by the Judge, and not by the Hand of God. And therefore the signification of it must be determined by the Matter, with which it is joyned. Thus the violation of the Sabbath is threatened with *cutting off*, Exod. XXXI. 14. which was to be done by stoning him: And so were incestuous Persons, Blasphemers, Idolaters, and others, to be judicially cut off by the Rulers.

Ver. 15. *Sarah shall be her Name.*] The same Letter is added to her Name, that was to Abraham's, and for the same reason; for in the next Verse it is said, *she shall be a Mother of Nations.*

Ver. 16. *Give thee a Son also of her.*] Here now the promised Seed is determined to spring from Sarah. See XVI. 2.

Ver. 17. *Abraham fell on his face.*] Worshipped God with the humblest Reverence.

And laughed.] Not doubting of the Promise, (for the Apostle tells us quite contrary, Rom. IV. 19.) but out of the exceeding great Joy wherewith he was transported; and the Admiration wherewith he was surpris'd. Which produced the following Questions.

Shall a Child be born unto him, who is an hundred Years old? &c.] As if he had said, strange! that I and Sarah at this Age should have a Child. What joyful News is this! Accordingly the Chaldee translates the word *laughed*; he rejoiced.

Ver.

Ver. 18. *O that Ishmael might live before thee !*] In his Posterity ; as appears by God's Answer to this Petition, *verse 20.*

Ver. 19. *Call his Name Isaac.*] He had this Name from *Abraham's*, not from *Sarah's* Laughter : For that was after this ; and proceeded not from the same Cause with *Abraham's*.

Ver. 20. *I have heard thee.*] He shall have a numerous Posterity. See Doctor *Jackson's First Book on the Creed*, c. 26. where he shows how the *Hagerens* grew a mighty Nation : And at last (when they were called *Saracens*) became the Scourges of all these parts of the World.

Ver. 21. *But my Covenant will I establish with Isaac.*] The great Blessings I have promised in the Covenant I have made with thee, shall come to thy Posterity by *Isaac*, not by *Ishmael* : Particularly the *Messiah*.

Ver. 22. *And God went up from Abraham.*] That visible Majesty wherein he appeared to him, (*Verse 1.*) called often, in after-times, *the Glory of the LORD*, went up to Heaven from whence it came.

Ver. 25. *Ishmael was thirteen Years old, &c.*] From hence it was that the *Saracens*, descended from him, did not circumcise their Children till they were *thirteen Years* old. So it was in the days of *Josephus*, *L. I. Antiq. c. 13.* And the *Saracens* in *Spain* and *Africk* observed the same Custom.

Ver. 26. *In the self-same day.*] The *Jews* will have this to be the same, with the great Day of Expiation, instituted in *Moses* his time : So that God every Year remembred, say they, the Covenant of Circumcision. But this is an ungrounded Fancy.

Ver.

Ver. 27. *And all the Men of his House.*] *Maimonides* understands by the *Men of his House*, those whom *Abraham* had converted from Idolatry, and made Profelytes to the true Religion. So do others among the *Jews* (see his Treatise of the *Worship of the Planets*, C. I. §. 9. But it is more proper to understand by the *Men of his House*, all his Family in general. Who were either (as it follows) *born in his House*, (and therefore it is likely were bred up in the true Religion, and so easily persuaded to receive the Mark of Circumcision) or *bought with his Money*; who submitted to *Abraham's* Arguments, not to his Authority: For Religion is to be chosen, not compelled.

CHAP. XVIII.

Ver. 1. *AND the LORD appeared to him.*] The Glory of the LORD, or the Divine Majesty, which the *Jews* call the *Schechinah*, as it had done lately, XVII. 1. And as the LORD then appeared to establish his Covenant with him, by Circumcision: So some of the *Jews* imagine he again appeared to visit, comfort, and heal him, now that he was very sore of his Circumcision. Or, rather, I should think, to testify by this illustrious Manifestation of his Glory, (*Verse 2.*) his high Approbation of *Abraham's* ready Obedience to so harsh a Command. So the *Jews* themselves esteem it, and therefore think that by receiving it, *Abraham* fulfilled that Precept, which goes just before it, XVII. 1. *be*

thou perfect. Which may have some Truth in it, if rightly understood: For his Faith and Obedience grew more *perfect*, by submitting to this Command; and was compleated, when he sacrificed his Son.

However this be, I think it is plain from *Verse 10.* that this Appearance of the Divine Majesty, was not long after the former.

In the Plain.] Or, the Oaks, of *Mamre*; mentioned before, XIII. 18. This Place continued famous till the time of *Constantine*; both *Jews*, *Gentiles*, and *Christians*, meeting here once a Year, not only for Traffick, but for Religion: *Christians* here calling upon God; and there being an Altar here also, on which the *Gentiles* sacrificed, and invoked the Angels. Of which Superstition *Constantine* being informed by his Mother, he caused that Altar to be demolished, and a Church to be built in its place. See *Sozomen*, L. II. cap. 4. *Euseb. in vita Constant.* L. III. cap. 53.

And he sat in the Tent door.] To observe what Strangers passed that way.

In the heat of the Day.] In the Afternoon, when Travellers sought for places of refreshment.

Ver. 2. And he lift up his Eyes, and looked.] Having fallen down on his Face, (I suppose) and worshipped the Divine Majesty, as he did, XVII. 17. he beheld, when he rose up again.

And lo, there stood three Men by him.] Three Angels, in the shape of Men, (for so the Apostle to the *Hebrews* calls them, XIII. 2. And so *Moses* himself calls two of them, XIX. 1.) who were part of the heavenly Retinue, as I may call it, waiting upon the Divine Majesty, mentioned in the *Verse* foregoing. There is a Maxim among the *Jews* that no Angel performs

forms two Ministries, (is sent, that is, on two Messages) nor are two Angels sent upon one Embassie, (as Maimonides speaks, *More Nev.* P. II. c. 6.) and therefore they think these three Angels were dispatch'd for different Purposes; one of them, and the Principal, to bring a Confirmation of the Birth of Isaac; another to bring Lot out of Sodom, and a third to overthrow the Cities of Sodom and Gomorrha. And therefore when one of these Angels had delivered that Message to Abraham, there were but two that went to Sodom, XIX. 1. and Lot speaks to one of them, as taking a particular Care of him, *verse 19, &c.* and then it is said, *The Lord rained Fire and Brimstone from the Lord out of Heaven, verse 24.* That is, that Angel of the Lord, who was set by the LORD of Heaven and Earth over that Work. Some of them indeed assign another Work for one of them, (as we find in that Title of the Talmud called *Bava-Metzia*, c. 7.) but they agree in the main Notion, That they had different Offices with which they were intrusted. But some Christians, and those of great Authority, have made a Question whether they were all created Angels; one of them at least, seeming to be the LORD of all. Nay, St. Cyril in his first Book against Julian thinks there was a Representation of the blessed, individed Trinity; for Abram speaks to them, *verse 4.* *ὡς ἂν ὅντις αἱ τρεῖς*, as if the three were but one. But St. Hilary's Opinion (and Eusebius's, *L. V. Demonstr.* c. 9.) is more likely, That the Son of God only appear'd with two Angels attending on him: Which many think is evident from *verse 22*, and *25.* of this Chapter. Yet, I think, another Account may be given of those Verses; and if we should make that an Argument that one of them

A COMMENTARY

was the *increated* LORD, another of them must be so also: For he is called likewise by the Name of *Jehovah*, Gen. XIX. 24. See St. *Austin*, L. II. de *Trin. cap.* 11. and L. III. *cap.* 11. where he confutes the fore-named Opinion.

And when he saw them, he ran to meet them.] Was forward to invite them to refresh themselves with him: For he took them to be considerable Persons, as appears by what follows.

And bowed himself towards the Ground.] After the manner of the *Eastern* People; in Token of the Respect and Honour he had for them. For this was a Civil Action (not Religious) it is manifest by this: That he did not know them to be Angels; but only Persons of Quality, (as we now speak) their Aspect and Habit, I suppose, being extraordinary.

Ver. 3. *My Lord, if now I have found, &c.*] One of them appeared more Honourable and Superior to the other two; and therefore he makes his address to him, as the chief: Praying him, if he thought him worthy of such a Favour, to honour him with their Company.

Ver. 4. *And wash your Feet.*] i. e. To wash your Feet. For this was performed by Servants, and not by the Guests themselves.

And rest your selves under the Tree.] In an Arbour under a great Tree: Where they were wont to eat, for coolness sake. See Dr. *Hammond* upon *Psalms* CXXVIII. 3. St. *Hierom* sometimes calls this Tree, an Oak; sometimes a Turpentine-Tree, (as *J. Filescus* observes, L. I. *Select. c.* 13.) Unless we will say, that he thought *Abraham* dwelt under the one, and entertained them under the other. And so *Eusebius*, L. V. *Demonst. Evang. c.* 9. expressly relates it, That God

God appeared to him under the *Oak*, where he dwelt : And that he entertained the Angels under a *Turpentine-Tree* ; which was had in great Honour in his time.

Ver. 5. *I will fetch a morsel of Bread.*] Or, rather, a Loaf of Bread ; as *de Dieu* shows the word imports : Under which is comprehended, all necessary Provision at a Meal.

And comfort ye your Hearts.] Refresh yourselves.

For therefore are ye come to your Servant.] Divine Providence hath directed you to come this way, at this time a day ; that I may have an opportunity to entertain you Hospitably.

Ver. 6. *Make Cakes upon the Hearth.*] Many interpret it upon the *Coals*, or *hot Embers* ; according to what we read, *1 Kings XIX. 6.* But *Bochartus* thinks the word there, signifies as it doth here, upon *hot Stones*. Others will have it, that they were laid upon the *Hearth* and covered with *hot Embers*, (*P. I. Hierozoic. L. II. c. 34.*) and so they prepare them at this Day, as *Leon. Rawwolff* tells us in his *Travels*, *P. II. c. 9.* where he saith, That as he went through a Country, that lies between *Mesopotamia* and *Media*, a Woman presently made them Cakes, about a Finger thick, and of the bigness of a Trencher : Which she first laid upon *hot Stones*, and turned them often ; and then threw *Ashes* and *Embers* over them : Which he says were very savoury.

Ver. 7. *A Calf tender and good.*] Which was a noble Entertainment in those Countries.

Ver. 8. *And he took Butter.*] Though we read of *Cheese* in *Homer*, *Euripides*, *Theocritus*, and others ; yet they never mention *Butter* : Nor hath *Aristotle* a word of it, (as *Bochart* observes, *Hierozoic. P. I.*

c. 2. c. 41.) though he hath sundry Observations about *Cheese*: For *Butter* was not a thing then known among the *Greeks*; though we see by this and many other places, it was an ancient Food among the *Eastern People*.

And he stood by them.] Waited upon them and ministred to them. For he did not stand unmovable; but as Servants do that attend upon the Table; who, as there is occasion, bring or take away, &c. See *P. Fagius* on *Dent.* 1. 38.

Ver. 9. And they said unto him, Where is thy Wife?] One of them (the rest signifying some way their Consent) ask'd him for his Wife; not being ignorant, but to introduce the following discourse.

In the Tent.] In her Apartment: For Women had their Apartments by themselves.

Ver. 10. And he said.] The Principal of the three Angels; or, rather, the *L O R D* himself, as it is explained, *verse* 13. For, as *Theodorick Hackspan* judiciously observes, this appearance of the *Divine Majesty* was different from the foregoing: Not being *immediate* by himself alone, like that *XVII. 1.* nor merely *mediate* by an Angel, like that *XVI. 7, 10, 11, 12, &c.* But *mixed*, the *L O R D* himself (*ver. 1.*) being conjunct with the Angels, whom he employed in this Embassie.

I will certainly return to thee.] To fulfil the Promise which I made thee, *XVII. 19.*

According to the time of life.] Nine Months hence; which is the time of perfecting the Life of a Child in the Womb. This appears to be the Sence from *verse* 14. where he calls it the *time appointed*, or a set time.

In

In the Tent door, which was behind him.] The Angels sat with their Backs to Sarah's Tent: Unto the Door of which she was come to listen, having heard that they ask'd for her.

Behind him.] This shows the Truth of what *Hacksan* notes, That this was a *mixt* Apparition: For this word *him* plainly relates to the Angel, whose words were in truth the LORD's, who was there present. For as he observes in another place, (*Disput. II. de Nominibus Divinis, n. 15.*) the Scripture relates these Matters so, that sometimes it mentions the principal Cause, whose words are related; sometimes only the secondary Cause: In which latter Case, it must be understood, That when the words exceed the Dignity of the Minister, the LORD himself spake them. For the Sacred Writers mind more by whose *Authority* any thing is spoken, than by whose *Ministry*: So that it is not much material, from whose Mouth any Message comes; but what is said, must be attended. This will be made plainer, when I come to *Gen. XXII. 11, 12, &c.*

Ver. 11. It ceased to be with Sarah after the manner of Women.] She was no longer capable of Conception; according to the ordinary course of Nature.

Ver. 12. Laughed within her self.] Not as *Abraham* for Joy; but out of Incredulity: Not thinking it possible for an old Woman, to Conceive by an old Man. And her smiling at this, was the more excusable, because she did not know them to be Angels of the LORD, but took them only for some great Men.

Ver. 13. And the LORD said.] The Divine Majesty (mentioned *Verse 1.*) said, Why doth she
not

not believe my Messenger? The Angel spake these words, but the words were the LORD's, (not his) who was now present with the Angels, and in a little time appeared without them, *verse 17, &c.*

Ver. 14. *At the time appointed will I return to thee.*] Take it from my self, that what hath been told thee by them, shall be effected.

Ver. 15. *Sarah denied.*] Fear (as it follows) put her into a confusion: So that she did not mind what she said: Otherwise she would not have denied, what she might well think they knew. Therefore she is only made sensible of her Fault, by a simple Affirmation, of what she denied; without any further Reproof.

Nay, but thou didst laugh.] The Person that speaks, seems to have turned to her, and said, Do not deny, what I know to be true.

Ver. 16. *Looked toward Sodom.*] As if they intended to travel that way.

And Abraham went with them, to bring them on the way.] A piece of Civility like the former: Having entertained them, he accompanied them so far as to direct them in the Road to *Sodom*.

Ver. 17. *And the LORD said.*] The Divine Majesty, mentioned *Verse 1.* began now to discourse plainly and openly with him; not by the ministry of Angels, but by himself. For, I take it, the three Angels, had now left *Abraham* alone: Who returning towards his Tent, saw the Glory of the LORD, and heard him speak what follows.

Shall I hide from Abraham, &c.] These words seem to have been spoken to *Abraham*: Otherwise, how came he to expostulate with the LORD, as he doth, *verse 23, &c.* unless we will conceive, (as we may)
Verse

Verse 20, 21. to be the *declaration* of God's Intention to destroy *Sodom*: And these words and the next, to be his *resolution* within himself, to acquaint *Abraham* with that Intention.

Ver. 18. *Seeing that Abraham shall surely, &c.*] This is one reason why the *Divine Majesty* resolves to acquaint *Abraham* with his intended Proceedings: Because he had already revealed to him greater things, and made him most gracious Promises.

Ver. 19. *For I know, &c.*] This *Verse* contains another reason; because he knew *Abraham* would approve himself so faithful to him: That he would not fail to enjoy all that he had promised.

To keep the way of the LORD.] Is to persist in the True Religion and Worship of God.

To do Justice and Judgment.] Includes in them all those Vertues which were opposite to the Sins of *Sodom*.

Ver. 20. *Because the cry.*] Of their Sins: Which are said to cry first, to show the enormous greatness and impudency of them: For *grandis absque dubio clamor est, qui a terra ascendit ad cælum*: As *Salvian* speaks. And, Secondly, to show that the Goodness of God could no longer bear with them; their Sins compelling him, as one may say, to punish them. For *Dens eos noluerit perdere, sed ipsi extorserint, ut perirent*. They not only called, but cried to him for Vengeance, as he also speaks, *L. I. de Gubern. Dei*, p. 19, 20. *Edit. Baluzii*; and *L. IV. p. 75. L. V. p. 113.*

Of Sodom and Gomorrha.] As they were the principal and greatest Cities, so they were the most wicked; and led the rest into all manner of Impiety: Who therefore also perished with them.

R r

Very

Very grievous.] Not to be tolerated any longer. There are prodigious Stories related of the wickedness both of their Judges and of the People, in the *Gemara Sanhedrim*, cap. XI. which are there alledged as an explication of this *Verse*.

Ver. 21. *I will go down now, &c.*] He uses the Language of a good Judge, (*Verse 25.*) who never passes Sentence, much less executes it, till he hath examined the Cause.

Whether they have done altogether, &c.] Whether they are come to the highest pitch of Wickedness: Or, (as *de Dieu*) whether they are so resolved to go on in Sin, that there is no hope of them.

If not, I will know.] That so I may use means for their Reformation.

Ver. 22. *And the Men.*] The three Men mentioned *Verse 2.* It is commonly said that only two of them went away from *Abraham*, and that the third remain'd and held discourse with him. But I see no reason for this: They that came in and eat with him, and rose up from the Table, (*Verse 16.*) who no doubt were all three, being the Persons that are here said now, to have turned their Faces from thence, *i. e.* From the place where they had been entertained by *Abraham*: Or, where he parted with them.

And went towards Sodom.] As they intended, *Verse 16.*

But Abraham stood yet before the LORD.] Not before any of those three, but before the Divine Majesty: Who appeared to him, *verse 1.* and had spoken to him, *verse 13.* and discoursed with him, *verse 17, 20.* in whose Presence he still continued. Some by *stood* understand, he prayed: But that follows in the next *Verse*.

Ver.

Ver. 23. *Abraham drew near.*] Approached towards the *Divine Majesty*, to make his Addresses by Prayer and Supplication to him. Perhaps the *Divine Majesty* remained in the place where it first appeared, *verse 1.* and *Abraham* by conducting the *three Men* some part of their way, being gone further from it, now came nearer to it. Though the Phrase doth not necessarily import it, to *draw nigh* to God, in the Holy Language, signifying no more but to worship him.

Wilt thou destroy the righteous with the wicked?] As much as to say, I know thou wilt not. For such Questions strongly deny; as in *verse 17.*

Ver. 24. *Fifty righteous within the City.*] Of *Sodom*, which was the Chief, and comprehended the rest of the Country of *Pentapolis*: Which one would guess, by *Gen. XIV. 17.* depended upon *Sodom* as the *Metropolis*. So what is said here of it, I take to refer to the whole Region.

Wilt thou not spare the place for the fifty, &c.] He desires two things of God. *First*, That he would not destroy the Righteous with the Wicked. *Secondly*, That he would spare the Wicked for the sake of the Righteous; if any considerable Number of them were found among the Wicked.

Ver. 25. *Shall not the Judge of all the Earth do right?*] This refers (as we translate it) only to the first part of his Request, *not to destroy the Righteous with the Wicked.* Which was contrary to common Justice, much more to that exact Justice, which is administred by the Supreme Lord of the World: From whom there lies no Appeal. But, according to the *Vulgar Translation*, which is this, [*Thou who judgest all the Earth, wilt by no means execute*

cute this Judgment,] it refers to the other part also : That God would not be so severe as to destroy a whole Country ; whilst there were many good Men still remaining in it : And so the word *Right*, includes in it *Clemency*. And indeed this Passage seems to relate to both parts of his Request : And is to be interpreted thus ; *Shall not the Supreme Judge show Mercy, as well as do Justice ?*

Ver. 26. *And the LORD said, If I find fifty, &c. then will I spare, &c.*] This shows the foregoing Interpretation to be right : God promising most graciously to be merciful to all, for the sake of a few, in comparison with the Multitude of Offenders.

Ver. 27. *Who are but Dust and Ashes.*] Very mean and vile.

Ver. 28. *Lack five of the fifty righteous.*] A great Argument of *Abraham's* Modesty ; who durst not presume to ask too much at once ; but by degrees proceeds, in the following *Verses*, to petition for greater abatements : And that with fear and trembling, lest the LORD should be angry with his importunity.

Ver. 32. *I will not destroy it for tens sake.*] A wonderful representation of the tender Mercy of the most High ; who condescended so low as to grant a Reprieve to the whole Country, for the sake of so small a Number, if they could have been found in it. And his Mercy was still greater, even beyond *Abraham's* desire ; for he spared one of the *five* Cities : For the sake of *three* or *four* Persons, as we read XIX. 20, 21.

We do not find, that *Abraham* makes express mention of *Lot* in any of the foregoing Petitions : But it is plain from XIX. 29. that he was in his Thoughts, which

which God knew ; and he is comprehended in those words, *Verse 23. of this Chapter ; Wilt thou destroy the Righteous with the Wicked ?*

Ver. 33. And the LORD went his way.] The Divine Majesty, or the Glory of the Lord, disappeared (and ascended perhaps towards Heaven) after this Communication with *Abraham* was finished.

And Abraham returned to his place.] In the Plain of *Mamre*, *verse 1.*

CHAP. XIX.

Ver. 1. A ND there came two Angels.] There were three at the first, (*XVIII. 2.*) but the Chief of them was gone ; having dispatch'd his Message to *Abraham* ; unto whom he was peculiarly sent. See *XVIII. 2.*

At even.] They had been with *Abraham* in the heat of the Day : And were now come to the Gates of *Sodom*.

Lot sat in the gate of Sodom.] The Hebrew Doctors will have it, that he was made a Judge in this City ; and the prime Judge of all : For they adventure to Name five (in *Bereschith Rabba*) and say *Lot* was the President of the Court, which sat in the Gate of the City. But this is only a fancy of theirs : He rather sat in the Gate of this City, as *Abraham* did at his Tent door ; to invite Strangers to his House, (according to the Hospitality of those days) which was the greater Charity, because he knew the City to be so wicked, that (if we may believe the Hebrew Doctors) they not only denied them all assistance, but abused

abused them and were cruel to them, (see *Genara Sanhedrim*, C. XI. & *Pirke Elieser*, cap. 25.) for which last, they quote those words of *Ezekiel*, XXII. 29. *they have oppressed the stranger wrongfully*. Which are spoken of *Israel*, whom XVI. 49. he had compared with *Sodom*: One of whose Sins he says was, want of Compassion to the poor and needy.

Rose up to meet them, &c.] Just as *Abraham* did; whose Civility he imitates, as well as his Charity. For the *bowing himself* so lowly, was a Token of the great Honour he paid them: Who had the appearance of great and noble Persons. And therefore he calls them *Lords* in the next Verse.

Ver. 2. *Turn in, I pray you, and tarry all night*, &c.] It is late, and the Night draws on, take up your Lodging with me, and refresh your selves; and go away as early as you please.

And they said, Nay, &c.] It was as great a Civility in strangers, not to be forward to accept, as it was in him to invite. And therefore they refuse him at first, to try his Kindness: But intending, no doubt, to embrace his offer, if he pressed them further. So the following words are to be understood.

We will abide in the street all night.] Unless you persist in your Invitation. In those hot Countries, it was not unusual to lie in the open Air, especially in Summer. And in a City, they were safe from being infested by wild Beasts, or Robbers.

Concerning *washing the feet*, see XVIII. 4.

Ver. 3. *He pressed upon them greatly*.] Would not be denied, but was so earnest that they yielded. It is the same word with that verse 9.

Bake unleavened Bread.] which would be soonest ready, that so they might, in good time, repose themselves.

Ver.

Ver. 4. *And before they lay down.*] To take their rest.

Both old and young.] A manifest Token of an universal Depravation of Manners, and Dissolution of Government.

From every quarter.] Or, as some understand it, from the most extream parts of the City: As in Psalm XIX. 4. One, it seems, told another, what goodly Persons were come to their City: And all ran to the House where they heard they were; with the same wicked Inclinations. This is a proof there were not ten righteous Persons in Sodom.

Ver. 5. *That we may know them.*] A modest word for a lewd Fact. Some indeed will have it understood simply, of their examining what they were, whence they came, and what their business was. Which might perhaps be their pretence; but Lot's answer to them, verse 7, 8. interprets their meaning to be filthy.

Ver. 6. *Went out at the door.*] To try if he could persuade them to depart. From whence, perhaps, the Jews gathered he was a Man of Authority among them.

Ver. 7. *Do not so wickedly.*] As to break the Rights of Hospitality; and violate the Laws of Nature.

Ver. 8. *Behold now, I have two Daughters, &c.*] This must be understood to have been spoken, in a great perturbation and perplexity of Mind; and out of a vehement Desire to preserve the Men whom he had entertained: Which made him say, he had rather they should abuse his own Daughters, than those Strangers.

For

For therefore came they under the shadow of my roof.] He pleads the Laws of Hospitality, which obliged him to protect them; though he himself suffered by it.

Ver. 9. *And they said, Stand back.]* Give way to us.

This one fellow, &c.] Here is one, and he but a Sojourner; who takes upon him to be a *Censor Morum*, and controll the whole City. This shows he was no Judge.

Now will we deal worse with thee, &c.] Abuse thee more than them. For it is the same word with *verse 7. doing wickedly.*

Ver. 11. *Smote the Men with blindness.]* Not with a total Blindness, (for then they would not have sought for the Door of *Lot's House*, but rather have groped for the way home) but such a Dimness that they could not see any thing distinctly, or in its right place: But there seemed to be a Door, suppose, where there was none: Or, there was such a Confusion in their Brain, that all things were turned topsie turvy, (as we speak) in their imagination; and appeared quite otherwise than they were.

Ver. 12. *Son-in-law, and thy Sons, and thy Daughters.]* Here the Copulative *and*, must be expounded or: As it is used in many places. XIII. 8. *Let there be no strife between me and thee, or between my herds-men and thine.* And so we translate it, *Exod. XII. 5. Thou shalt take it out of the Sheep, or out of the Goats:* And *Exod. XXI. 15. He that smiteth his Father, or his Mother, shall be put to death.* And so it should be translated here, *Hast thou any here besides, Son-in-law, or thy Sons, or thy Daughters:* As much as to say, we are desirous to save all that are nearly related to thee, for thy sake.

Ver.

Ver. 14. *Which married his Daughters.*] Had espoused them for their Wives, but had not yet consummated the Marriage; as some understand it. Others will have it, that, besides those two Virgin Daughters at home with him, he had other Daughters, who were actually married in the City. Which they gather from the next Verse; *take thy Wife and two Daughters, which are here*: As if he had more Daughters elsewhere. And R. Jebuda (in *Pirke E-lieser*, c. 25.) names one of them married to one of the great Men of Sodom, and calls her *Pelothit*. But this seems rather to have been the Name of one of them who were saved by the Angels, and thence so called: For it signifies *delivered*, or *snatch'd* from destruction.

He seemed as one that mocked.] Who was not in earnest; but only made sport with them, and spake in jest. For it is the same word from whence *Isaac* is derived, which signifies *Laughter*.

Ver. 15. *And when the morning arose.*] At break of Day: For the Sun did not rise, till *Lot* was got into *Zoar*, verse 23.

Take thy Wife, and thy two Daughters, which are here.] These last words, *which are here*, are not without *Emphasis*: And are paraphrased thus by the *Chaldee* Interpreter, *which are found faithful with thee*: Are not corrupted by the common Wickedness of this place; or, that believe what we threaten.

Ver. 16. *While he lingered.*] Being loth to leave his Goods, or his Sons-in-law, and Children: Or, as some think, praying God to spare the City.

The Men laid hold upon his hand, &c.] One of the Angels laid hold upon him and his Wife; and the other upon his two Daughters: Whom they pulled

out of the House with some kind of constraint; and led them out of the City.

Ver. 17. *He said.*] That Angel who had a peculiar Charge of preserving Lot and his Family. See XVIII. 2.

Escape for thy life.] Make haste, if thou lovest thy Life.

Look not behind thee.] To see what becomes of thy Goods; or, as if thou wast loth to leave Sodom. Make no delay, no not so much as to turn about and look back.

Neither stay thou in the Plain.] Do not rest, till thou hast got out of the Plain: For every Place in it is to be destroyed.

Ver. 18. *And he said unto them, &c.*] Both the Angels were still with him: But he seems particularly to speak to him that led him and his Wife out of Sodom; who had spoken before to him, and bid him make haste, *verse* 17. But there are those (*Franzius* for instance) who would have the word *Adonai* translated not, *my Lord*, but *my Lords*, as if he spake to both.

Ver. 19. *I cannot escape to the Mountain, &c.*] He that lingered before, *verse* 16. now thought he could not make haste enough. Either being crazy; or, tired with sitting up all Night; or, fearing the destruction would overtake him, before he could reach the Mountain; and desiring, perhaps, to have a better dwelling than that.

Ver. 20. *My Soul shall live.*] Rejoyce, and be exceeding thankful.

Ver. 21. *See, I have accepted thee.*] Granted thy Request.

I will

I will not overthrow, &c.] A wonderful instance of the Divine Clemency: Which in the midst of Wrath remembered Mercy.

Ver. 22. *Haste thee.*] Make no more delays: No, not to make any further Petitions.

I cannot do any thing till thou be come thither.] Having made thee this Promise, I must deferr the Vengeance till thou art safe there.

Called Zoar.] In after-times it had this Name; from the smalness of it; which he twice mentions, *verse 20.*

Ver. 24. *The LORD rained from the LORD.*] It cannot be denied that here is an intimation of a Plurality of Persons in the Deity. Yet there are many both ancient and modern Interpreters, who think the meaning is no more, than the LORD sent this Rain from himself, it being the manner of the Scripture Phrase, to repeat the Noun instead of the Pronoun, (as Grammarians speak) of which Cocceius (upon the Gemara of the Sanhedrim, C. IV.) gives these Instances, Gen. II. 20. 1 Sam. XII. 11. Zech. I. 16. And there are others, which come nearer to these words. Exod. XXIV. *and he* (i. e. the LORD, *verse 3.*) *said unto Moses, Come up unto the LORD.* Hof. I. 7. *I will save them by the LORD their God.* Zech. X. 12. *I will strengthen them in the LORD, &c.* The Council of *Sirmium* indeed anathematizes those who thus interpret these words, and do not say, *the Son rained from the Father*, *Socrat. L. II. c. 30.* Yet *St. Chrysostom* did not fear to say this is an Idiom of the Scripture-Language, which intended only to show, *ἐν ὀνόματι τοῦ κυρίου ἡμεῶν ἰσχυρὰ*, that the LORD brought this Punishment upon them. Others also have observed, that the Scripture-Phrase being very

concise, by the LORD (in the beginning of the Verse) may be meant *the Angel of the LORD*. For wheresoever mention is made of the LORD it is to be understood of him, וְיֵהוָה, and his house of judgment, (as the Jewish Doctors speak) i. e. of the Angels which attend his Divine Majesty. And thus I find *Arethas*, (or *Andreas Casariensis*) in his Commentaries upon the Revelation, p. 729. understand these words. For he there compares that Captain who was over the Locusts, Revel. IX. 11. to the Angel that was sent to cut off the Army of *Senacherib*, and to this Angel, Ὁ ἄγγελος τοῦ Σοδὸμων ἡ διακονεῖν ἐλθεῖν ἐπὶ τὴν πόλιν, who had the Charge of executing the fiery destruction upon *Sodom* committed to him. For all Angels, saith he, are not ministering Spirits, εἰς διακονίαν σωτηρίας, for Mens Preservation, but some serve, εἰς τιμωρίαν, for Punishment. And that they can bring Fire from Heaven, and raise Storms and Tempests, appears by the Story of *Job*.

Out of Heaven.] From the Lord whose Seat is in Heaven. The like expression we have, Revel. XX. 9.

Upon Sodom and upon Gomorrha.] And the neighbouring Cities, *Admah* and *Zeboim*; as appears from Deut. XXIX. 23.

Brimstone and fire.] A most hideous Shower, or, rather Storm of Nitre, Sulphur, or Bitumen, mingled with Fire, fell upon this Country from above; and, as the Tradition was among the Heathen, accompanied with a dreadful Earthquake: Which made an irruption of those bituminous Waters, whereby this Country was turned into the Lake called *Asphaltites*, or the salt, or dead Sea. So *Strabo*, L. XVI. in his description of that Lake. And indeed it doth not seem

seem improbable, that the Earth quaked, while the Heavens did so terribly frown, and the Almighty's Voice thundred from the Clouds, as Doctor Jackson speaks, *Book I. on the Creed, c. 15.* For the word *καταστροφή*, (which St. Peter uses, *2 Pet. II. 6.*) may be thought to import some such subversion. But it was his Ignorance of the Sacred Tradition in the Scriptures, which made *Strabo* wholly ascribe the desolation of that Country to the Earth; and not at all to the Heavens. Whereas *Tacitus* was better informed: Who says these *Judaical Cities* (as he calls them) *fulminum jactu* (or *ictu*) *arsisse*, were burnt by the stroke of Thunder-bolts from Heaven: And, a little after, *igne caelesti flagrasse*, were set on fire and consumed by Lightning, *L. V. Histor.* With which fell such abundance of bituminous Stuff, that the Valley which had only some Pits of *Bitumen* in it before, *XIV. 3, 10.* became a Lake of it.

Ver. 25. *And he overthrew those Cities, &c.*] *Super impium populum gehennam misit è celo*, as *Salvian* glosses, *L. I. & L. IV. de Gubern. Dei.* He sent Hell from Heaven upon an impious People. Of whose destruction there remains an everlasting Monument in the *Salt-Sea*: Into which that plain Country is turned. The quality of which, and of the Soil about it is so contrary to the Nature of all other *Seas*, or *Inland Lakes*, that no Philosopher can give an account of it, like that which *Moses* hath given us: As the same Doctor *Jackson* truly observes. He that will read *Tacitus* in the place fore-mentioned, or *Pliny*, or *Diodorus*, may be satisfied of this. The Country where these Cities stood, being become a *Pan*, or *Receptacle* (as the fore-named Doctor well calls it) of such a strange moisture, that it may be called

led Liquid Pitch, rather than Water. For it is so stiff that no Wind will move it; nor will a Camel sink, if thrown into it; nor any Fish, or Bird, that uses the Water, live in it: And therefore called the *Dead-Sea*, and *Salt-Sea*, as *Salmafus* thinks, (*Exerc. Plinian.* Pag. 577, 614.) because no Creature can live there, and because the noisom Steams that come from it, blast all that grows of it self, or is sown in the Earth about it. Nor do the Rivers that run into it, at all alter it; but it infects all their Waters, with the loathsome Qualities of those Dregs of God's Wrath (to use Doctor *Jackson's* words once more) which first settled in it, at this overthrow: Just like bad Humours, when they settle in any part of our Bodies, plant, as it were, a new Nature in it, and turn all Nourishment into their substance.

Ver. 26. *Her Wife looked back from behind him.*] She not only lagged behind, as we speak, but turned about and stood still a while, bewailing perhaps the loss of all there: Or, as some of the *Jews* fantasie, to see what would become of her Kindred, and whether they would follow her or no.

Became a pillar of Salt.] Or, as some understand it, an everlasting Monument: Whence, perhaps, the *Jews* have given her the Name of *Adith*, (as they call her in *Pirke Elieser*, cap. 25.) because she remained a perpetual Testimony of God's just Displeasure. For she standing still too long, some of that dreadful Shower before-mentioned, overtook her; and falling upon her, wrapt her Body in a Sheet of Nitro-Sulphureous Matter: Which congealed into a Crust as hard as Stone: And made her appear like a Pillar of Salt, her Body being, as it were, candied in it. *Kamchi* calls it an heap of Salt; which the *Hebrews* say

say continued for many Ages. Their Conjecture is not improbable, who think the Fable of Niobe was hence derived: Who the Poets feign, was turned into a Stone, upon her excessive Grief for the death of her Children.

Ver. 27. *Get to the place, where he stood before the LORD.*] Where he prayed, say the Jews, or communed with God, XVIII. 22, 33.

Ver. 28. *The smoke of the Country, &c.*] Some think, the Hebrew word signifies, like the smoke of a Lime-Kiln; or, of a boiling Cauldron. After the Showre was over, the Reek or Steam of it remained: And made that Country look dismally, which before was like the Garden of God, (XIII. 10.) but now become a stinking Puddle of filthy Water, *καὶ ὡς ὁ ὕδωρ ἐν τῇ κοιτῇ*, as *Diodorus* speaks, noisom beyond expression.

Ver. 29. *Overtbrow the Cities, wherein Lot dwelt.*] In one of which he dwelt: Which is an usual manner of speaking in Scripture, *Gen. VIII. 4. the Ark rested on the Mountains*, (i. e. on one of the Mountains) of *Ararat*. *Judg. XII. 7. Jephthah was buried in the Cities* (i. e. one of the Cities) of *Gilead*. Which explains that of *St. Matthew, XXVI. 8. when his Disciples*, (i. e. one of his Disciples, *Judas*) saw it, he had indignation, &c.

Ver. 30. *And Lot went up out of Zoar, &c.*] It appears from hence, that this good Man was very timorous, not having so strong a Faith as his Uncle *Abraham*. For he that had lately obtain'd a Pardon for this Place, because he was afraid he should not have time enough to get to the Mountain, now forsakes it: For fear, I suppose, a new Showre should come from Heaven and destroy it, after the rest;
be-

because the Inhabitants, perhaps, continued unreformed, though they had seen such a terrible Example of the Divine Vengeance upon their wicked Neighbours. If his *fear to dwell in Zoar* proceeded from this Cause, it was the more reasonable; because he might think, though God had spared them for the present, yet they taking no warning by the Calamity of their Country, would shortly perish as the rest had done. And so *Theodoret* and others think this City was afterwards destroyed: Of which there is no certain Record; and if the Tradition be true, it was not speedily swallowed up, as they report, but retained for some time the Name of *Zoar*; being before called *Bela*, XIV. 2.

Dwelt in the Mountain.] It is not said what Mountain; but it is probable one of the Mountains in the Country afterward called *Moab*; from one of his Children, which he here begat. For *Epiphanius Heres.* LIII. describes the Country of *Moab*, as lying *πέραν τῆς ἀλμύνης*, &c. *beyond the Salt, or Dead Sea.* See *Salmas. Exerc. Plin.* p. 615.

Ver. 31. *There is not a Man in all the Earth.*] Not one remaining of their Kindred, that they knew: For they were not much acquainted, we may suppose, beyond that Country which was destroyed; and those of *Zoar* were so wicked, that they look'd upon them as Beasts, rather than Men.

Ver. 32. *Let us make him drink Wine.*] Which they brought with them out of *Sodom*, to support their Spirits in their flight; or, else got at *Zoar*: Of which they invited their Father to drink liberally, and cheer himself under his extream great Sorrow.

That

That we may preserve Seed of our Father.] This Fact of theirs being objected by *Celsus* against our Religion, *Origen* gives this account of it, (*Lib. IV. contra Cels.*) That these two Maids having learnt something of the Conflagration of the World, and seeing their own City and Country destroyed by Fire, imagined, *ἕως ἔργου τῷ Ἰωάννῃ τῷ ἀνθρώπῳ*, that the Seminary of Mankind remained only in their Father and them. And if what they did was upon this supposition, That there was no other way to restore the World; they did no worse than the *Stoicks* thought their wife *Man* might do, if the Race of Mankind were extinct, so that none but he and his Daughter were left alive. *Irenæus* makes the same Excuse for them, and says they did this innocently, and in their simplicity, believing all Mankind were destroyed, *L. IV. cap. 51.* But I take their Conjecture to be highly probable, who conceive that the eager Desire, which then possessed the Hearts of Good People, to fulfill the Promise of the *Messiah*, was that which put them upon this, otherwise monstrous, Crime. For which there are these Reasons. *First*, That they had lived so chastly in the midst of the Impurities of *Sodom*, that one cannot think a Spirit of Uncleanness now entred into them, and carried them to this Action. And indeed, *Secondly*, Their joyning together in this Contrivance, (whereas Matters of this Nature use to be carefully concealed from the nearest Friends, or make them fall out, if they find themselves engaged in the same Intrigue) shows that they were acted by Counsel and Design, and not by brutish Lust. And, *Thirdly*, Their perpetuating the Memory of this Fact, in the Names of their Children, is a demonstration there was some-

thing extraordinary in it; and that they were not ashamed of it, but rather gloried in it; desiring it might be remembred that these Children were descended from *Lot*. Who they thought, perhaps, might pretend to fulfil the Promise as well as *Abraham*: Being the Son of *Abraham's* elder Brother; and called out of *Sodom* by the Ministry of Angels, as *Abraham* was called out of *Chaldæa*.

Ver. 23. *He perceived not when she lay down, &c.*] This seems hard to be understood: But it must be noted, That *Moses* only says he did not perceive when she came to bed to him, and when she got up again; not that he did not perceive when he lay with her, of which he could not but have some perception.

Though *M. Montaigne* in his *Essays*, relates a Story of a Widow, who, being drunk, was abused by a Hind in her House, and afterward finding her self with Child could not remember how it came to pass. But the Fellow at last confessed his Fact: Of which, whatsoever Sense she had then, she had perfectly forgot it when she awaked.

Ver. 34. *Go thou in, &c.*] If he had retained any remembrance of what he had done the Night before, one cannot think he would have fallen into the same Snare so soon again. For which reason, it is probable he did not think he had been intoxicated, but only drank so freely, as to make him sleep soundly, and forget his Sorrow.

Ver. 37. *Moab.*] Most will have this word to signify, *from my Father*. But *Drusus* in *Dent. II. 8.* takes the import of it to be, *Aqua Patris*.

Ver.

Ver. 38. *Ben-ammi.*] This signifies as much as, *the Son of my People.* Which doth not acknowledge so plainly, as the other, That this Son was begotten by her Father : But only that he was the Son of one of her own Nation, or Kindred; not by a Stranger.

C H A P. XX.

Ver. 1. *Journeyed from thence.*] *i.e.* From *Mamre*, where he had dwelt a great while, and where many remarkable Passages had hapned, XIII. 18. XVIII. 1.

Toward the South Country.] Toward *Egypt* : For some fanſie the very Stench of the Lake of *Sodom* was offensive to him in *Mamre*.

Sojourned in Gerar.] The Metropolis of *Palestine*; and, as some compute it, not much above *six* Mile from *Mamre*.

Ver. 2. *Abraham said of Sarah, &c.*] Just as he had done in *Egypt*, XII. 13. when there was greater reason for it; she being then *thirty* Years younger than now; when she was no less than *ninety* Years old. But it seems her Beauty remained at this Age; being healthful, and having born and suckled no Children: And Women in those days living so long that they were as fresh at *ninety*, as they are now at *forty* or *fifty*. When many that are of excellent Constitutions, and naturally handsom, continue very lovely.

Abimelech.] The Name of all the Kings of *Palestine*; as *Pharaoh* was of the Kings of *Egypt*. It is

not improbable, as the Author of *Tzemath David* conjectures, that the succeeding Kings took the Name of him who was the first King of the Country: *Ad A. M. 2600.*

Sent and took Sarah.] By Violence, some think; but I see no ground for it. He desired to have her; and might think *Abraham* would look upon it as a great Honour, to have his Sister become Wife to a King: And *Abraham* it is likely showed no unwillingness, not being in a Condition to deny him.

Ver. 3. *And God came to Abimelech in a dream by night.*] Two differences are observed by *Maimonides*, between this manifestation, which God made of his Mind to *Abimelech*; and that which he made to the Prophets. For it is only said here, *God came to Abimelech*, and that he came *in a dream by night*. The very same is said of *Laban* the Syrian, who doth not seem to have been so good a Man as *Abimelech*; XXXI. 24. But of *Jacob* it is said, *God spake unto Israel*, and he spake to him in the *Visions* of the Night, (not in a *Dream*) and said, *Jacob, Jacob*, XLVI. 2. See *More Nevoch. P. II. c. 41.* God was not a Stranger to other Nations, when he was peculiarly kind to *Abraham*: But spake to them in Dreams, and sometimes in Visions; as appears in *Eliphaz* and *Elihu*, *Job* IV. 13. XXXIII. 14, 15, &c.

Thou art but a dead Man.] viz. If thou dost not restore *Abraham* his Wife, verse 7.

She is a Man's Wife.] Or, married to a Husband, (as we translate it in the Margin) so compleatly, that he hath enjoyed her as his Wife. For from this place the Jewish Doctors prove, that the Marriage Contract was not perfected in these Days, till the Parties had lain together: After which if any other Person

son lay with the Woman, he was to be put to death, as an Adulterer ; but not, if he lay with her after the Contract, before it was consummated by actual Enjoyment. See Mr. Selden, *de Jure N. & G. L. V. c. 4. p. 551.*

Ver. 4. *But Abimelech had not come near her.*] To use her as his Wife.

Wilt thou slay also a righteous Nation ?] He was afraid (as became a good Man and a good King) lest his People should suffer upon his account ; who, in this Particular, had no Guilt upon them.

Ver. 5. *Said he not unto me, &c.*] The Fault is in them, not in me : For I had both their words for it, that he was her Brother ; and he said nothing of her being his Wife.

In the integrity of my heart.] Not with any Intention to defile her ; but to make her my Wife.

And innocence of my hands.] I did not take her by Violence from Abraham ; but he and she consented to it.

Ver. 6. *And God said unto him in a dream.*] The same Expression is still retained, which we had *verse 3.* to show, that this was a lower Degree of Divine Manifestation, than was in Abraham's Family.

I know thou didst this in the integrity, &c.] *i. e.* That thou didst not design any Evil.

For I also, &c.] Or, rather, *And I also withheld thee.* I dealt well with thee, because of thy Integrity. Some think he was withheld by a Disease in the Secret Parts, *verse 17.*

From sinning against me.] From committing Adultery.

Ver. 7. *He is a Prophet.*] This is the first time we meet with the word *Nabi*, a Prophet : And Abraham

is,

is the first that is honoured with this Name. Which signifies one familiar with God; who might come to him, to consult him upon all occasions; and be authorized to declare God's Mind and Will to others; and also prevail with him by his Prayers for a Blessing upon them. So it here follows.

He shall pray for thee.] Obtain Life and Health to thee. The greater any Prophet was, the more powerful he was in Prayer: As appears by the Stories of *Moses, Elias, and Samuel.* See *Psalms XCIX. 6.*

It appears by this whole History of *Abimelech*, that he was a Man of great Vertue in those Days: And not an *Idolater*, but a worshipper of the True God, as *Melchizedek* the High-Priest of that Country was: Yet not so well acquainted with Divine Revelations as *Abraham* was.

Ver. 8. *Abimelech rose up early in the Morning.*] This is a further Token of his Goodness, that he delayed not to obey the Divine Command.

Called all his Servants.] His Privy Council, (as we speak) who were all of the same Mind with him; That this was a Divine Admonition; which it was not safe to disobey. From whence we may probably gather, his Court was not so corrupted, as *Abraham* suspected.

Ver. 9. *What hast thou done unto us?*] Into what Danger hast thou brought us?

Thou hast brought on me and my Kingdom a great Sin.] Run me into the hazard of committing a great Sin, or suffering an heavy Punishment, (for so Sin is sometimes taken) in not telling me the Truth.

Thou hast done deeds unto me, that ought not to be done.] This is not fair dealing; such as I might have expected from thee.

Ver.

Ver. 10. *What sawest thou, &c.*] What didst thou observe in my Country, that made thee think we would meddle with thy Wife? What Tokens of Injustice, or Impurity didst thou see among us?

Ver. 11. *Because I thought surely, &c.*] The word *Rak* which we translate *surely*, signifies *only*: And may be thus well translated here, *this only I saw wanting in your Country, the fear of God*: i. e. A Sence of Religion, which restrains Men from all manner of Wickedness. It seems the People were not so good as their King.

Ver. 12. *And yet indeed she is my Sister.*] Do not condemn me of telling a Lye; for she is truly my Sister. Such was the Language of those Days, to call their *Wives*, Sisters; and their *Nephews*, Brothers. As he calls *Lot*, XIII. 8. who was his Nephew, and the Brother of *Sarah*; as was observed upon XI. 29.

She is the Daughter of my Father.] i. e. His Father's Grand-Daughter; who are frequently in Scripture called the Children of their Grand-Fathers. For she was Daughter to *Haran*, elder Brother of *Abraham*.

But not the Daughter of my Mother.] It seems *Terah* had two Wives, by one of which he had *Haran*, the Father of *Lot* and *Sarah*; and by the other he had *Abraham*. So *Sarah* was Daughter to one who was his Brother by his Father's side, but not by his Mother: And with such a Niece they thought it not unlawful then to marry. No regard being had to consanguinity (if we may believe *R. Solomon Jarchi*) by the Father's side, before the Law of *Moses*, but only by the Mother's.

The more received Opinion indeed of the *Hebrew* Doctors is, (as Mr. *Selden* observes, *L. V. de Jure N. & G. cap. 2.*) that *Sarah* was indeed the Daughter of *Terah* by his second Wife, and so *Abraham's* half Sister. And *Said Batricides* (Patriarch of *Alexandria* above seven hundred Years ago) in his *Arabick* History, tells us the Name of *Terah's* first Wife was *Jona*; and the Name of his second *Tevitha*, by whom he had *Sarah*. But there is no other Authority for this.

Ver. 13. *When God caused me to wander.*] The *Hebrew* word which we translate *wander*, being in the Plural Number, the *LXX* render the word *Elohim* (God) the *Angels*: Who by the Command of God led him from his Father's House, through divers Countries. But the *Chaldee* translates it, *when because of the Idols of Chaldea* I was called away from my own Country, &c. For so the *Gods*, that is, the *Idol Gods*, might be said to *cause him to wander*: Because it was by reason of them, that God would not have him stay any longer in his own Country. But there is no need of these Devices: Nothing being more usual, in the *Hebrew* Language, than for the Plural Number to be put instead of the Singular; especially when they speak of God, as *Bochart* observes in many places. *Gen. XXXV. 7. Exod. XXXII. 4. Psalm CXLIX. 2. Eccles. XII. 1.* See *Hierozoic. P. I. L. II. c. 34.* Nay, *Hacksplan* hath rightly observed, that there are *Nouns* of the Plural Number in their termination, which in signification are singular; with which it is usual to joyn a *Verb* of the Plural Number, because of the Plural termination of the *Noun*. A plain Example of which we have *Gen. IV. 6. Why is thy Countenance* (in the *Hebrew* *Faces*) *fals*.
The

The like he observes in the *Syriack Language*, *John I. 4. The life (in the Syriack lifes) was the light of Men.*

Ver. 16. *I have given thy Brother a thousand pieces of Silver.*] The word *pieces* is not in the *Hebrew*. But by *Ceseph Silver*, all, in a manner, understand *Shekels*. For anciently there were no *Shekels* of Gold or Brass, but only of Silver. Yet there are those who think he did not give him thus much in Money; but in the Goods before-mentioned, *verse 14.* which were worth a *thousand Shekels*. See XXIII. 16.

He is unto thee a covering of the Eyes, &c.] These words are very variously expounded, according as the first word *hu* is interpreted: Which may relate either to the Gift before-mentioned, and be translated, *this*; or, to *Abraham*, and be translated, *he*, as it is by us. If they referr to the former, then the Sence is; *I have given him that sum of money to buy thee a veil, that all who converse with thee here, or in any other Country, (where thou shalt come) may know thee to be a married Woman.* For a Veil was worn in Token of subjection to the Power of the Husband; and that thereby their Chastity might be preserved safe from the Snares of others. As *G. Vorstius* observes upon *Pirke Elieser*, *cap. XXXII.* Or, as others interpret it, *This money will be a covering to thine Eyes, (that is, a defence to thy Modesty) it being a testimony that Abimelech paid dear for taking thee into his house.*

If they referr to *Abraham*, then the meaning is; *Thou needest no other defence of thy Modesty and Chastity than he, nor hast any reason to say hereafter, he is thy Brother; for he is so dear to God that God will defend him, and he will defend thee, without such shifts as this thou hast used: Nay, not only thee, but all that*

are with thee; and that even against strangers. I omit other interpretations: And refer the Reader to *L. de Dieu*.

Thus she was reproved] Or, *instructed* (as some translate it) not to dissemble her Condition. Or, this was the Reprehension he gave her, for saying *Abraham* was her Brother.

Ver. 17. *So Abraham prayed unto God, &c.*] Beseeched God to restore them all to their Health, now that his Wife was restored to him, *verse 14*.

Ver. 18. *For the LORD had fast closed up, &c.*] By such swellings (some understand it) in the Secret Parts, that the Men could neither enjoy their Wives; nor the Women who were with Child, be delivered.

CHAP. XXI.

Ver. 1. **A**ND the LORD visited Sarah, &c.] Bestowed upon her the Blessing he had promised her, *i. e.* made her conceive. For so the word *visit* signifies; either in a bad Sense to inflict Punishment (*Exod. XX. 5.*) or, in a good Sense, to confer Blessings; as here, and *Exod. III. 16.* and many other places.

And he did unto her as he had spoken.] Performed his Promise, by making her bring forth a Child: For so it is explained in the next Verse, *Sarah conceived and bare Abraham a Son.*

Ver. 2. *Sarah conceived, &c.*] God not only made her Womb fruitful, but brought the Fruit of it to perfection; and then brought it into the World.

At

At the set time, of which God had spoken to him.]
 XVIII. 14. It is not said, where *Isaac* was born :
 For we are not told here, whether *Abraham* departed
 from *Gerar* into any other part of this Country, as
Abimelech kindly offered and gave him liberty to do,
 XX. 15. But it appearing by the latter end of this
 Chapter, that he continued a long time in *Abimelech's*
 Country, though not at *Gerar* ; it is probable *Isaac*
 was born at *Beersheba*, verse 31.

Ver. 6. *God hath made me to laugh.] i. e.* To rejoyce
 exceedingly.

So that all that hear, will laugh with me.] All my
 Friends and Neighbours, will congratulate my Hap-
 piness, and rejoyce with me.

Ver. 7. *Give Children suck.]* It is usual to put the
 Plural Number for the Singular, as was observed be-
 fore, XIX. 29. Or, she hoped perhaps to have more
 Children after this. And her giving him suck, was
 a certain proof, that she had brought him forth of her
 own Womb ; and that he was not a supposititious
 Child, as *Menochius* well observes. Others note,
 That the greatest Persons in those ancient Days, suck-
 led their own Children : Which *Favorinus*, a Greek
 Philosopher, pressed as a Duty upon a Noble Wo-
 man by many strong Arguments : Which are record-
 ed by *A. Gellius*, who was present at his discourse, *L.*
XII. Noct. Attic. cap. 1.

Ver. 8. *The Child grew, and was weaned.]* At the
 Age of five Years old, as *St. Hierom* reports the Opi-
 nion of some of the *Hebrews*.

Made a great Feast the same Day.] Rather now,
 than at his Nativity ; because there was greater hope
 of life, when he was grown so strong, as to be taken
 from his Mother's Breast.

Ver. 9. *Sarah saw the Son of Hagar, &c. mocking.*] He laugh'd and jeered, perhaps, at the great bustle which was made at *Isaac's* weaning: Looking upon himself as the First-born, and by the right of that, to have the privilege of fulfilling the Promise of the *Messiah*. This gives a good account of *Sarah's* earnestness for the expulsion, not only of him, but of his Mother also; who, it's likely, flattered and bare him up in those Pretensions. Many think he did more than mock him, because St. *Paul* calls it *persecution*, Gal. IV. 29. which St. *Hierom* takes for beating *Isaac*: Who, perhaps, resenting his Flouts, might say something that provoked *Isbmael* to strike him. And it is very probable his Mother encouraged him to this, or maintained him in his Insolence: Which was the reason *Sarah* pressed to have them both turned out of doors.

Some think he jested upon his Name, and made it a matter of Merriment. For so the word is used, XIX. 14.

Ver. 10. *Cast out, &c.*] Let them not dwell here any longer; nor continue a part of thy Family.

Shall not be Heir, &c.] She judged, by what she had seen of his fierce and violent Spirit, that it would not be safe for her Son, to let *Isbmael* have any share in his Father's Inheritance: For she was afraid he would make himself Master of all.

Ver. 11. *Grievous, because of his Son.*] His Wife is not here mentioned; because his principal Concern was for his Son: But it appears, by the next *Verse*, he had some Consideration of her also.

Ver. 12. *God said unto Abraham, &c.*] By this he was satisfied that *Sarah's* Motion proceeded not merely from her Anger; but, from a Divine Incitation.

For

For in Isaac shall thy Seed be called.] Here the Blessing promised to Abraham's Seed, XVII. 7, 8. is limited to the Posterity of Isaac : And the meaning of the Phrase is ; they that descend from Isaac, and not they that descend from Ishmael shall be owned by me for the Children of Abraham ; particularly the Messiah shall be one of his Seed.

Ver. 13. *Also of the Son of thy hand-maid, &c.*] He renews the Promise he had made him before, XVII. 20. that Ishmael should have a numerous Posterity : Because he was descended from Abraham.

Ver. 14. *Rose up early in the morning.*] Delayed not to fulfill the Divine Will.

Took Bread and a bottle of Water.] Which includes all sort of Provision for their present necessity : Till they came to the place unto which, in all probability, he directed them to bend their Course. For it is not reasonable to think, that he sent them to seek their Fortune (as we speak) without any care what became of them. It may seem strange rather, that he did not send a Servant to attend them, but let Hagar carry the Provision herself : Which I suppose was done to humble her ; and to show that her Son, was to have no Portion of Abraham's Inheritance, nor of his Goods ; of which Servants were a part. Doctor Jackson, *Book I. on the Creed, chap. 25.* thinks that Abraham would scarce have suffered them to go into a Wilderness, so poorly provided, when he had store of all things, unless he had been directed by some secret instinct ; presaging the rude and sharking kind of life, unto which his Progeny was ordained. Yet, it is probable, he was as kind to him, as he was to the Sons he had by Keturah, and sent him some Tokens of his Love afterwards. See XXV. 6.

Ver..

Ver. 15. *She cast the Child under one of the Shrubs.*] He being faint, and ready to die with thirst. A Pre-
 sage (saith the great Man before-named) that his
 Posterity should be pinched with the like Penury :
 Scantness of Water (which was their best Drink)
 streightning their Territories in *Arabia*, as *Strabo* ob-
 serves, *L. XVI.* And after they had enlarged their
 Bounds, even in *Mesopotamia* it self, they were still
 confined to the dry and barren Places of it.

Ver. 16. *And she went and sat her down, &c.*] Her
 Strength carried her further than he could go : But
 her Affection still kept her within sight of the place
 where he was.

Ver. 17. *And God heard the Voice of the Lad.*]
 Who cried, it seems, as well as his Mother : And it
 moved the Divine Pity to send an Angel to their
 Relief.

Fear not.] Do not think I come to terrifie thee :
 Or, do not fear the death of thy Child.

Ver. 18. *Lift up the Lad, &c.*] It seems he was
 so faint, that he was not able to stand without sup-
 port.

Ver. 19. *Opened her Eyes.*] Made her see what she
 did not observe before ; by reason of her Tears, or
 the great disturbance of her Mind.

Ver. 20. *And God was with the Lad.*] Preserved
 and prospered him : So that he grew to be a
 Man.

Became an Archer.] A skilful Hunter and Warri-
 our also, with Bow and Arrows. *Am. Marcellinus,*
L. XIV. tells us, that the *Saracens*, who were of the
 Posterity of *Ishmael*, never set their Hands to the
 Plough, but got their living for the most part,
 by their Bow. For such as they were themselves,
 such

such was their Food, (*Vitæ universæ caro ferina, &c.*) they all lived upon wild Flesh, or Venison, and such wild Fowl as the Wilderness afforded, with Herbs and Milk. Dr. Jackson observes that he compares them to *Kites*; ready to spy a Prey, but so wild withal that they would not stay by it, (as Crows or other ravenous Birds do by Carrion) but presently fled with what they caught into their Nests.

Ver. 21. *He dwelt in the Wilderness of Paran.*] Which was near to *Arabia*: In which Country all the Oriental Writers say the Posterity of *Ishmael* lived. Particularly *Patricides*, who says he went into the Land of *Jathreb*; which is that part of *Arabia*, in which is the City of *Medina*.

A Wife out of Egypt.] Out of her own Country, where she was best acquainted. The *Jewish* Doctors say he had two Wives, whose Names they tell us were *Aischah* and *Phatimah*: The first of which received *Abraham* churlishly when he went to visit his Son; and therefore he put her away and took the other, who proved more civil, when he made a second Journey thither. Which, though it look like a Fable, yet I think it not improbable that *Abraham* might go to see how his Son lived, and that *Ishmael* might sometimes wait upon him, (as the Author of *Schalscall. Hahab.* and *Pirke Eliezer* affirm) for we cannot think they were so unnatural, as never to have any correspondence: Especially since we read that *Ishmael*, as well as *Isaac*, took care of *Abraham's* Funeral, XXV. 9. After which, it is not improbable *Hagar* might have another Husband; Which is the account *Aben Ezra* (upon *Psalms* LXXXIII. 6.) gives of the People called *Hagarenes*, who are there mentioned as distinct from the *Ishmaelites*: They were,

were, saith he, descended from *Hagar* by another Husband, not by *Abraham*.

Ver. 22. *Abimelech and Picbol, &c.*] It is plain by this that *Abraham* still lived, if not in the Country of *Gerar*, yet very near it.

God is with thee in all that thou dost.] They saw him so thriving and prosperous, that they were afraid he might grow too strong for them; if he should have a mind to disturb them.

Ver. 23. *Swear that thou wilt not deal falsely, &c.*] That as there hath been a long Friendship between me and thee, so thou wilt not violate it; but alway preserve it, even when I am dead: According to thy frequent Professions, and (perhaps) Promises.

According to the kindness, &c.] *Abimelech* thought he might claim this Oath from *Abraham*; by Virtue of the Obligations he had laid upon him.

Ver. 24. *I will swear.*] He was as forward to confirm his Promises, as to make them.

Ver. 25. *And Abraham reproved Abimelech.*] But before he sware, he thought it necessary to settle a right Understanding between them: And therefore argued with *Abimelech* (as it may be rendred) about a Well of Water digged by *Abraham's* Servants, which *Abimelech's* had injuriously taken from him. This was Wisdom to complain of Wrongs now, before they entred into a Covenant, that they being redressed, there might remain no occasion of Quarrels afterward.

Ver. 26. *Abimelech said, I wot not, &c.*] This is the first time I heard of it. If thou hadst complaind before, I would have done thee right.

Ver. 27. *And Abraham took Sheep, &c.*] Some think they were a Present he made to *Abimelech*; in gratitude

titute for what he had bestowed on him, (XX. 14.) or in token of Friendship with him. But others think they were designed for Sacrifice; by which they made a Covenant one with another. At least, some of them served for that use.

Ver. 28. *And he set seven Ewe-lambs by themselves.*] The meaning of this is afterwards explained, *verse* 30. That though they were part of the Present he made him; yet they should be understood also (being set apart from the rest) to be a purchase of a quiet possession of that Well.

Ver. 30. *A witness unto me that I have digged this Well.*] By this Token it shall be remembred hereafter, that I digged this Well, and that thou didst grant me quiet possession of it.

Ver. 31. *Called the place Beer-sheba.*] The Hebrew word *Sheba* signifies both an *Oath*, and also *seven*. Perhaps for both reasons this Place had this Name. We are sure for the *first*, which is here mentioned: Because they *swore* to each other.

Ver. 32. *Thus they made a Covenant, &c.*] By giving and accepting those Sheep and Oxen, mentioned *verse* 27. and perhaps by offering Sacrifices; or, at least, by eating and drinking together: As *Isaac* and *Abimelech* did in after-times, XXVI. 30.

Here some observe it was not unlawful, by the Law of Nature, to make Covenants with Infidels and Idolaters, for mutual Defence and Commerce, or such like reasons. But I see no proof that *Abimelech* was such a Person. In future Ages the People of *Canaan* were so corrupted by this, as well as other Sins, that God commanded them to be exterminated, and made it unlawful to enter into a Covenant with them, *Exod.* XXXIV. 15. But as the *Philistines* were none

of them: So it still remained lawful to make Leagues with other *Gentiles*, who were not of the seven Nations of *Canaan*, as we see by the Examples of *David*, and *Solomon*, and others.

They returned into the Land of the Philistines.] Into that part of the Country, where they dwelt: For both *Abimelech* and *Abraham* were now in that Land, as appears from the last Verse of this Chapter.

Ver. 33. *Abraham planted a Grove.*] For a solemn and retired Place wherein to worship God. For, as *Servius* says upon the IX. *Æneid.* *Nunquam est Locus sine Religione.* There never was a Grove, in ancient times, without Religion. And therefore here, we may well suppose *Abraham* built an Altar: Which was fenced and bounded with an Inclosure, and shaded with Trees, as Mr. Mede (*Discourse XIX.*) observes their *Proscenia's* or Places of Prayer to have been in after-times. For that this was intended for a Place of Prayer appears by the following words, and called there on the Name of the Lord, &c.

From hence, some think, the Custom of planting Groves was derived into all the *Gentile* World: Who so prophaned them by Images, and Filthiness, and Sacrifices to *Dæmons*, that God commanded them, by the Law of *Moses*, to be cut down. But *Abraham* made use of a Grove before this, XII. 6, 8. where we find he built an Altar on a Mountain, which I question not was compassed with Trees. See XIII. 18. Therefore I take this only to have been the first Grove that he planted himself.

Called upon the Name of the LORD, the everlasting God.] I find that *Maimonides* in several places, of his *More Nevochim*, translates the last words, The

LORD

LORD God of the World, or the **LORD** the Almighty Creator of the World. For this was the great Article of Faith in those Days, That God made the World. Par. II. cap. 30. & Par. III. c. 29.

Ver. 34. *Sojourned many days, &c.*] The word *Days* often signifies *Years*: And, it is likely, signifies so in this place. For here *Isaac* was born, and here he was weaned: And after that *Abraham* found so much friendship from *Abimelech*, and so many conveniencies of Life, that they invited him to stay a long time in this Country.

C H A P. XXII.

Ver. I. **A**ND it came to pass after these things.] That which follows, fell out while *Abraham* dwelt at *Beer-sheba*, or near it, *verse* 19.

God did tempt *Abraham*.] Proved or tried his Faith, in a very difficult Instance. The *Hebrews* take great notice, that the Name of *Elohim* (which they call *Nomen Judicii*) is here used; as it is in several of the following *Verses*.

And said unto him, *Abraham*.] I suppose there was such a visible appearance of the *Divine Majesty* to him, as he had often seen, XV. 1. XVII. 1. XVIII. 1.

Here I am.] A Phrase, expressing readiness to hearken, and to give answer, *verse* 7, 12.

Ver. 2. *Take now*.] Immediately.

Thy Son.] A hard thing, had it been *Ishmael*.

Thy only Son *Isaac*.] His only Son by *Sarah*, and the Child of the Promise, XXI. 12.

Whom thou lovest.] Who was far dearer to him than any thing in this World ; dearer than his own life : For Men will venture that to preserve their Children. According to an old saying in *Enripides* :

Ἀπὸ δ' ἀνθρώποις ἄρ' ἦν ψυχὴ τέκνα.

Children are to all Mankind, their very Life, or Soul.

Whence it was that *Pacatus Drepanius* said in his *Panegyrick* to *Theodosius* the Great, *Instituente Natura plus ferè filios quam nosmetipsos diligimus.* We are taught by Nature to love our Sons, in a manner, more than our selves. But the love of God in *Abraham* was stronger than either.

Get thee into the Land of Moriah.] So it was called afterwards, from God's appearing there (*verse 14.*) for the Deliverance of *Isaac*, as many think. Certain it is, that the Temple of *Solomon* was built upon Mount *Moriah*, *1 Chron.* III. 1. But this Name belonged not only to that Mountain ; but to all the Mountainous Country thereabouts : Which is here called *the Land of Moriah.* Which *Aquila* translates *καταφανῆ*, conspicuous: For it is derived from the word *Raab*, to see. And the *LXX* translate it not amiss, *γλῶ ὀψιλῶ*, *high Country* : Which is very conspicuous. But Mount *Sion*, and *Acra*, and other neighbouring Mountains being also very high, this Name of *Moriah* belonged to them ; because they were very conspicuous. In so much that Mount *Sion* is often used in Scripture for Mount *Moriah* : For all that Mountainous Country, went by one and the same Name.

And

And offer him there.] The *Hebrews* observe the word is ambiguous, and may be translated, *make him to go up*: But *Abraham* understood it in the usual Sense, That he should kill him, as they did the Beasts for Sacrifices. A very hard injunction; which some think God would not have laid upon *Abraham*, if he had not had a Power thus to dispose of *Isaac*, inherent in him, as his Father. See *Dr. Taylor, Duct. Dubit. L. III. c. V. Rule 2. n. 1.*

Upon one of the Mountains.] There were more Hills than one thereabouts, (*Psalms CXXV. 2.*) as I observed on the foregoing *Verses*. And it may be further here noted, That, in ancient Times, they chose *Mountains*, or *high Places*, whereon to worship God and offer Sacrifices, *XII. 8.* Which God himself approved of, till they were prophaned, as the *Groves* were, (*see XXI. 33.*) and then he commanded *Abraham's* Posterity, not to worship in *high Places*, but only in one certain Mountain, where he ordered his Temple to be seated. Nothing is plainer in the *Gentile* Writers than that they chose *Mountains* for Places of Worship: And herein *Celsus* the Epicurean compares them with the *Jews*; observing, particularly out of *Herodotus*, that the *Persians* offered Sacrifices to *Jupiter*, going up, ἐπὶ τὰ ὑψηλότερα τῶν ὄρεων, to the top of the highest Mountains, as his words are in *Origen, L. V. contra Cels.* It is well known also that these Mountains were well shaded with Trees; so that commonly *Groves* and *Mountains* are mention'd together, as Places for Religious Worship.

Ver. 3. And Abraham rose up early in the Morning, &c.] Some here take notice of the readiness of his Obedience, in several Instances. First, That he rose

rose up early. Secondly, Saddled his Ass himself, (though the Phrase doth not certainly import so much.) Thirdly, Carried Wood ready cleft along with him, for the Offering; lest he should find none there.

And Isaac his Son.] It is an Enquiry among the Jews, how old Isaac was at this time. Some of them say seven and thirty, whom the Arabick Christian Writers follow, *Patricides* and *Elmacinus*. *Aben Ezra* more probably saith he was thirty. But there is no certainty of such things. For I find in the *Germana Sanhedrim*, Cap. X. n. 4. it is said, this fell out a little after he was weaned. See verse 9.

And went unto the place.] That is, toward the Place: Which he did not see, till the third Day after he set out.

Ver. 4. On the third Day.] It was not much above one Day's journey from *Beerseba* to *Morab*: But an Ass goes slowly; especially being loaded, as this was, with a burden of Wood; and with Provisions, we must suppose, for their Journey: And *Abraham*, and his Son, and Servants, went on foot, and could not travel far on a Day, (*Isaac* being but young) for it doth not appear, they had more than one single Ass, verse 5.

And saw the place afar off.] It is most reasonable to suppose, that God had given him some Token or Sign, whereby he should know it. And I cannot but think it highly probable, that the Divine Glory appeared in the place, where he was to make the Oblation. Which Conjecture I find confirmed by *R. Elieser*, among other of the Jews, who says, That when God bad him go to the place, he would tell him of, verse 2. and there offer his Son; he askt how he

he should know it? And the Answer was, *Wheresoever thou seest my Glory, there I will stay, and wait for thee, &c.* And accordingly now, he beheld a Pillar of Fire reaching from Heaven to the Earth, and thereby knew this was the Place. See *Pirke Eliezer*, c. 31.

Ver. 5. *Go yonder and worship.*] This confirms the fore-mentioned Conjecture, That the Divine Glory appearing upon the Mountain, he went thither to worship God.

And come again to you.] He either speaks of himself alone; or, believed God would restore Isaac to Life, though he did slay him.

Ver. 6. *And laid it upon Isaac his Son.*] A Figure of Christ, who carried his own Cross, *John XIX. 17*: according to the Roman Custom. *Philo's* Reflection upon Isaac's carrying the Wood for his own Sacrifice is, That *nothing is more laborious than Piety.*

Ver. 7. *Behold, the Fire and the Wood, &c.*] It appears by this, that he had not hitherto acquainted Isaac with his Intention.

Ver. 8. *So they went both of them together.*] It seems they staid a while, (as they were going together, *verse 6.*) till Isaac had finished this Discourse with his Father; and then they proceeded.

Ver. 9. *Built an Altar there.*] Of Turf, some think; or, of such Stone as he could gather there.

And bound Isaac his Son.] Both his Hands, and his Feet; as it is explained in *Pirke Eliezer*, Cap. XXXI. When the Gentiles offered humane Sacrifices, they tied both their Hands behind their Backs, as appears from *Ovid*, L. III. *de Pont. Eleg. 2.* and other Authors. Whether Isaac was thus bound, it matters not; but we cannot doubt that Abraham had now acquainted him with the Will of God, and persuaded him;

him willingly to comply and submit unto it : Wherein he pre-figured Christ the more exactly, who laid down his Life of himself, and no Man (without his Consent) could take it from him, as he speaks, *John* X. 17, 18. We have reason to believe this of *Isaac*, because he being younger and stronger could have made resistance, had he been so minded. *Josephus* says he was twenty five Years old, *L. I. Antiq. 14.* And *Bochartus* makes him twenty eight; the word *Naar*, which we translate *Lad*, being used for one of that Age; nay, *Joseph* is called so when he was thirty Years old, *Hierozoic. P. I. L. III. c. 9.* This is certain, That he was old enough to carry such a load of Wood, (*Verse 6.*) as was sufficient to make a fire to offer up a Burnt-Offering. There are those also, who think *Isaac* was laid upon the Altar to be offered, in that very Place where Christ was crucified. And thus much is true, That though Mount *Calvary* was without *Jerusalem*; and therefore different from Mount *Moriah*, on which the Temple stood: Yet they were so near, and it's likely only Parts of one and the same Mountain, that they were anciently both comprehended under the Name of *Moriah*.

Ver. 10. *Abraham stretched forth his Hand, &c.*] His Obedience proceeded so far, that it evidently appeared he was fully resolved to do as he was bidden: For the Knife was just at *Isaac's* Throat, ready to do the execution. Inſomuch that God made account of it, as if it had been actually done, and accepted his Obedience as ὁλόκληρος καὶ παντελής, as *intirely perfect*, and *absolutely compleated*, as *Philo* speaks. And yet there have been those, who disparage this Obedience, by endeavouring to make the World believe,

lieve, that the Sacrificing of Children was in use before *Abraham's* time. And the very first thing that hath been alledged, as a proof of it, is the very Objection in *Philo*, made by cavilling Calumniators (as he calls them) who said, Why should such Praise be bestowed on *Abraham*, as ἐγχερητῶ κακὰνερρημύςιν πρῶτος, as if he had attempted a thing altogether new, which private Men, and Kings, and whole Nations do upon occasion? The learned Reader cannot but know that one of our own Countrymen, (Sir *J. Marsham* in *Canon. Chronic.* §. V.) hath set this in the front of all his Arguments, to prove that *Abraham* was not the first who sacrificed his Son: Without acquainting the Reader with *Philo's* Answer to this, which quite overthrows all his Pretensions. For he says (*Lib. de Abrahamo*, p. 375, 376. Edit. *Parif.*) That some Barbarians have done this, following the Custom of their Country, or being in great distress, &c. But nothing of this Nature could move *Abraham* to it, for the Custom of Sacrificing Children was neither in *Babylon*, nor *Mesopotamia*, nor *Chaldea*, where he had lived a long time: No, nor (as it follows a little after) in that Country where he then lived; But αὐτὸς ἦν αὖτε πρῶτος ἀρχαῖον καὶνοῦν τε καὶ πολλὰ γὰρ ἄλλα εἶμαρ, be was to be the Beginner of a perfectly new and unusual Example. What plainer Confutation can there be of what the fore-named Author pretends, than this: Which he most disingenuously concealed? Nor is there more strength in what follows in him, out of *Sanchuniathon*; who says that *Saturn* offered his only Son. For by *Saturn* it is evident he meant *Abraham*, as appears by the Name of that Son, whom such like Authors call *JEUD*; which is plainly the very same with *JEHID*, as

Isaac is called in the Second *Verse* of this *Chapter*. I omit the rest, which is of the like stamp.

Ver. 11. *And the Angel of the LORD called to him, &c.*] That is, the LORD himself, by his Angel. See upon XVIII. 10. To which I shall here add, That, whether it be said in these Holy Books, the LORD said any thing, or an Angel spake, we are always to understand both to have been present: For the Angels ever attend upon the *Divine Majesty*; and being Ministers of his, do nothing but by his Order. Therefore when he is said to speak, it is by them; and when they are said to speak, it is from him. It is the LORD therefore that speaks, who-soever be the Minister. Of which *St. Austin* gives a demonstration from this very place, *L. III. de Trinitate, Cap. XI.* In the beginning of this *Chapter, verse 1, 2.* 'we read that *God tempted Abraham*, and bad 'him go and offer to him his Son: But here the *Angel of the LORD* called to him and bad him not to do 'it. What is the meaning of this? Will they (whose 'Opinion he there opposes) say that *God* commanded 'Isaac to be slain, and that his *Angel* forbad it: And 'that *Abraham* obeyed the Angel who bad him spare 'his Son, against the Command of *God*, who bad 'him slay him? This Sence is ridiculous and not to be 'endured. The plain meaning is, That *God* spake 'both times; in the one Case and in the other: But 'by an Angel who was his Minister. That's the reason Angels sometimes speak as if they were the 'LORD, because they speak in his Name: Just as 'when a Publick Crier pronounces the Sentence of 'a Judge, *Non scribitur in gestis, ille praeo dixit, sed ille Judex*, it is not written in the Records, That the Crier, but the Judge pronounced that Sentence.

And

And thus R. *Jehuda* understood this Passage, whose gloss is this (in *Pirke Elieser*, cap. 31.) *He*, i. e. the Lord, made his Voice to be heard from between the two Cherubims, and said, Lay not thy hand upon the Laid. I do not know whether it be worth observing, That God is not called in all this Story (as the Jews note) by the Name of *Jehovah*, till now: Which being, say they, *Nomen misericordiae*, is most agreeable to this part of the Story, as *Elohim* was to the former part, verse 1.

Abraham, Abraham.] He ingeminates his Name, that he might make him attend to what he said, and put a stop to his proceedings.

Ver. 12. *Now I know thou fearest God*, &c.] Thou hast given sufficient proof of the regard thou hast to God and his Commands. It is apparent from what thou hast done; and thou needest do no more to evidence it. And so *Hackspan* translates the word *know* in this place, *now I have proved*, or *approved*, as *Psalms* I. ult. *Matth.* VII. 23. Which Proofs do not argue Ignorance, no more than *Questions* do, *Gen.* III. 9. *John* VI. 5, 6.

No Body (that I know of) hath better explained this whole Matter than *Moses Maimonides*, whose words are these, (*More Nevochim*, P. III. c. 24.) This Story of *Abraham* makes good two great Foundations of the Law. 'One is, to show us how far 'the Fear and Love of God extends it self. For here 'was a Command to do that, with which the loss of 'Money, or of Life it self is not to be compared; 'nay, that from which Nature abhorred, viz. That a 'Man very Rich and in great Authority, who earnestly desired an Heir, which was born to him, when 'he had no hope of one, in his old Age; should so

'overcome his natural Affection to him, (which
 'could not but be exceeding great) as to forgo all
 'the Expectations he had from him, and Consent, af-
 'ter a Journey of *three Days*, to slay this Son with
 'his own Hands. This is the greatest thing that ever
 'was performed. For, if he had done it, in that mo-
 'ment when he was commanded, it might have been
 'thought a sudden, precipitant, and inconsiderate
 'Act: But to do it, so many Days after he received
 'the Command, upon mature deliberation, is the
 'highest Proof of his Obedience; and that this Act
 'proceeded from nothing but from the Fear and Love
 'of God. For he did not make haste to slay his
 'Son, out of any fright he was in, lest God should
 'have slain him, or taken away his Estate, if he had
 'disobeyed: But took time to consider of it, that he
 'might shew to all Men what one ought to do for
 'the Love and Fear of God, and not for fear of
 'Punishment, or hope of worldly Reward: For the
 'Angel saith, *Now I know thou fearest God.*

'The *Second* thing we are taught by this History is,
 'That the *Prophets* were fully assured of the Truth of
 'those things, which God spake to them, either in
 'Dreams, or in Visions, or any other way: Which
 'they believed as strongly, as things of Sense. For
 'if *Abraham* had in the least doubted whether this
 'were the Will of God or no; which he received ei-
 'ther in a *Vision*, or a *Dream*, he would never have
 'consented to a thing, which Nature abhorred.

This very Story is told by *Alexander Polyhistor*,
 as *Eusebius* relates out of him, *L. IX. Præpar. Evang.*
§. XIX.

Ver. 13. *Abraham lift up his Eyes.*] From looking
 upon *Isaac*, or upon the Angel.

And

And looked.] He heard, we may suppose, a bustling Noise, which the Ram made, when it was caught in the Thicket : Which made him look that way, from whence the Noise came.

And behold, behind him a Ram, &c.] Bochart gives many Reasons to prove that the most ancient reading, and much better was, *Behold, one Ram : Achaz*, which we translate *behind*, being put for *Achad*, one or a singular Ram, P. I. *Hierozyic. L. II. c. 49.* But it is not material which way we take it : Nor need we enquire how the Ram came there. Nothing is more common than for Sheep to go astray ; and by God's Providence this Ram was caught in a Thicket not far from *Abraham* : Whereby he made good what *Abraham* had told his Son, *God will provide a Lamb for a Burnt-Offering.* In which this Ram was a notable Type of Christ, who was a Sacrifice provided by God, not by Man ; as this Ram was brought by Divine Providence to be offered, not by *Abraham*.

And Abraham took the Ram, and offered him up for a burnt-offering, instead of his Son.] Saying, as R. S. represents it, Lord, accept this Sacrifice, as if my Son himself were slain, and his Blood shed, and his Skin flea'd off, and he were burnt and reduced to Ashes.

And the Ram being accepted instead of his Son, may be thought to signify that the offering of the blessed Seed, God's only Son, should be suspended till future times, and that in the mean season the offering the Blood of Beasts should serve as a Pledge (to use the words of Mr. Mede) of that Expiation which the blessed Seed of *Abraham* should one day make, Discourse XXV. where he observes, that the more lively

lively to express this, God so disposed, That the very Place where the Ram was offered instead of *Isaac*, should be the Place of Sacrifice for *Israel*. For there it was, where the LORD answered *David* by Fire from Heaven, (*1 Chron. XXI. 26.*) and so designed it for the Place he had chosen for his Altar: There *David* pitched him a Tabernacle, *1 Chron. XXII. 1.* and there *Solomon* built him an House, *2 Chron. III. 1.*

Ver. 14. *Jehovah-jireh.*] The LORD will see or provide: That is, take care of their Safety who steadfastly obey him.

As it is said to this day.] Which is thus called to this day. Or, as others interpret it, now it is a proverbial Speech when Men are in great straits, *in the Mount of the LORD it shall be seen*: Where a double variation is observed, from what was said before: For here is *Jehovah* instead of *Elohim*, (*verse 12.*) and then *Jeraeh*, instead of *jireh*, i. e. the *Passive* instead of the *Active*: Signifying, that the LORD will not only see or provide, but make himself conspicuous, by so providing, that all shall behold the Care he takes of those that fear him.

Ver. 15. *And the Angel of the LORD called, &c.*] This confirms what was noted on *verse 12.* that it was God himself, who called to *Abraham* to stay his Hand, and now says, *By my self have I sworn, saith the LORD, &c.* What can be clearer, as *Hacksplan* glosses, (*Disput. II. de Nominibus Divinis, n. 16.*) than that we are to turn away our Eyes from the Angel, and fix them upon God; who blessed *Abraham*, and is called the LORD, for whose sake (*verse 12.*) *Abraham* spared not his only Son. In all like Cases therefore, which exceed the Angelical Dignity,

ty, we are always to understand, some such words as these, here mentioned, *Neum Jehovah*, thus saith the LORD.

Ver. 16. *By my self have I sworn, &c.*] I observed upon XII. 7. and XVII. 6. That God enlarged his Mercies to *Abraham*, proportionable to his Obedience. Which is apparent in this great and last Trial of all, the offering his Son: Which was rewarded by the Ratification of God's former Promise or Covenant, by a most solemn Oath: *By my self have I sworn, I will multiply thy Seed, &c.* This was promised before, but not confirmed by an Oath: And besides the very Promise is now more Affectionate, (if I may so stile it) *in blessing I will bless thee, and in multiplying I will multiply thee, &c.* In the latter end also of the Blessing, there seems to be couched the highest of all Blessings, That God would make his own only Son such a Sacrifice as *Abraham* was ready to have made his Son *Isaac*: That all the Nations of the World (verse 18.) might be blessed in him, i. e. all that would follow the Faith of *Abraham*. So *Abarbinel* himself interprets it upon XII. 3.

Ver. 17. *Possess the Gates*, that is, the Cities of his Enemies.] And consequently their Country. For the Gates being taken, thereby they entred into their Cities: And their Cities being surrendred, the Country was conquered.

Ver. 18. *In thy Seed shall all the Nations of the Earth be blessed.*] God promised to make *Abraham's* Seed as numerous as the Stars of Heaven, XV. 5. which Promise he assures him here shall be fulfilled in *Isaac*, verse 17. But moreover directs him to expect after the multiplying of his Posterity, One particular Seed, who should bring a Blessing to all Mankind.

This

This Singularity St. Paul observes and presses very much, Gal. III. 16. applying it to the *Messiah*. And it is further observable, that there is an increase of Sense in these words, as there is in the former. For he doth not simply say, *וְהָיָה בְרִכְיָהוּ*, they shall be blessed, but *וְהָיָה בְרִכְיָהוּ*, shall bless themselves, or count themselves blessed in him: To show, as *Jacobus Altingius* thinks, that this Person should not stand in need of any Blessing himself, as the rest of *Abraham's* Seed did: But be the Author of all Blessings unto others, who should derive them from him alone, L. II. *Schilo*.
e. 2.

Because thou hast obeyed, &c.] As a Reward (the word in the Hebrew signifies) for obeying my Voice.

Ver. 19. Went together to Beer-sheba.] Where he had for some time settled his abode, XXI. 33.

Ver. 20. Milcah hath born Children, &c.] The following Genealogy is set down to show, whence *Rebekah* the Wife of *Isaac* was descended. For she alone of all *Bethuel's* Daughters (which is probable were many) is mentioned, verse 23.

Ver. 21. Huz his first-born.] There were two other of this Name. One the Son of *Aram*, X. 23. another of the Posterity of *Esau*, XXXVI. 28. But this *Uz* here mentioned, is he from whom *Job* descended: Whose Country was called *Ausitis*, (so the LXX translate *Uz*, Job I. 1.) and his Posterity called *Ausitis* by *Ptolemy*; who were a People of *Arabia Deserta*, near *Chaldea*, not far from *Euphrates*.

Buz.] From whom came *Elihu* the *Buzite*, Job XXXII. 2. a People in some part of the same Country, or near it.

Aram.]

Aram.] Who inhabited, perhaps, some part of *Syria*: Which had the Name of *Aram* from another, mentioned X. 23.

Ver. 22. Chesed.] He was the Father of the *Chaldeans*, who are called *Chasdim* in Scripture from this *Chesed* or *Chasad*, as some read it. Where the rest that follow settled, or whether they had any Posterity or no, I cannot find. It's likely they never grew to make a *Nation* or a *Family*, and so left no Name behind them.

Ver. 24. And his Concubine.] This was not an ill Name in these ancient Times: But signifies a Wife, who was not the Mistress of the Family; but only taken for the increase of it, by Procreation of Children. Such Wives were generally Servants; whereas the Prime Wife was a Free-Woman; or made so by being married to govern the Family, and bring Children to inherit the Estate.

CHAP. XXIII.

Ver. 1. **A**ND *Sarah was an hundred and seven and twenty, &c.*] The whole *Vers*e may be thus translated, *And the years of the life of Sarah, were (in the whole) an hundred twenty and seven years*: It being usual with the *Hebrews* to repeat a word (as *Life* is here) when they would signify any thing to be compleat. And *Sarah* is the only Woman whose intire Age is set down in Scripture.

Ver. 2. Kirjath-arba.] *i. e.* The City of *Arba*, who was a famous Man among the *Anakims*, (as we read, *Josh.*
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Job. XIV. ult.) and either built this City, or made it the place of his residence ; from whence it took his Name.

It doth not appear, when *Abraham* left *Beer-sheba*, and removed to this place.

The same is Hebron.] A very ancient City, as appears from *Numb. XIII. 22.* When it assumed this Name, instead of *Kirjath-Arba*, is not certain : But some conjecture it might be after *Abraham* purchased a Burial-place in this Country. See *XIII. 18.*

Abraham came.] Some fanſie he was in ſome other Part of the Country, when his Wife died. And ſeveral of the *Jews* have a Conceit, that he came from Mount *Moriah*, (which is confuted by what we read, *XXII. 19.*) where *Sarah* hearing he was gone to ſacrifice her Son, died with Grief. But *Maimonides* ſpeaks better Senſe, when he ſays, *Abraham* came from his own Tent, which was ſeparate (as I noted before, *XVIII. 9.*) from his Wife's : As appears further from *XXIV. 67.*

To mourn for Sarah, and to weep for her.] The firſt relates to Private Sorrow : The other to the Publick, eſpecially at the Funeral Solemnities ; when they made great Lamentation. After *Abraham* had performed the former, he made preparations for the latter : But what the *Rites* of Mourning were in thoſe days we do not know. It's likely they ſhut themſelves up from Company, neglected the Care of their Bodies, abſtained from their ordinary Food : Which, with many others, were the Cuſtoms of *Abraham's* Poſterity ; who made it a part of their Religion, to mourn for the dead.

Ver. 3. And Abraham ſtood up from before his dead.] By this it ſeems to be apparent, that in *Abraham's* time

time they sat upon the Ground while they mourned, as it is certain they did in future Ages. In which Posture they continued till they had satisfied natural Affection, and the decent Custom of the Age and Country where they lived. Then they rose up as *Abraham* here did, to take care of the Interment of his Wife. Seven Days, in after Ages, were the common time of Mourning : And for Illustrious Persons, they mourned thirty Days.

Spake unto the Sons of Heth.] In whose Country he now lived : Concerning whom see X. 15. By the *Sons* are meant the Principal Persons of that Nation.

Ver. 4. *I am a stranger and a sojourner with you.*] Though I am not a Native of your Country ; yet I have lived long enough among you, to be known to you.

Give me possession of a burying place, &c.] I do not desire any large Possessions among you, being but a Sojourner, let me only have a Place, which I may call my own, wherein to bury those of my Family, which die.

Ver. 5. *And the Children (or Sons) of Heth answered, &c.*] By one of their Body, who spake in the Name of the rest : As appears by the first words of the next Verse. *Hear us, my Lord :* In which form they were wont to address themselves to great Men, verse 11, 13, 15, 16.

Ver. 6. *Thou art a mighty Prince.*] We have a great Honour for thee.

In the choice of our Sepulchres, &c.] Make choice of any one Sepulchre ; and no Body will deny to let thee have it. Every Family (at least great ones) had their proper place for Burial : Which, I suppose,

were sometime so large, that they might spare others a part of them; or, of the Ground wherein they were made.

Ver. 7. *Abraham stood up.*] It seems they had desired him to sit down among them, while they treated this business: Which when they had granted he stood up to thank them.

And bowed himself.] The *Hebrew* word signifies the *bowing of the Body*: And there are other words in that Language proper to the *bowing of the Head*, or of the *Knee*.

Ver. 8. *Intreat for me to Ephron, &c.*] He desires them to mediate between him and this Man (who perhaps was not then present in the Assembly) for a Purchase of a convenient Place in his Ground.

Ver. 9. *Cave of Machpelah.*] We take this word *Machpelah* for a proper Name, as many others do: But the *Talmudists* generally think it to have been *speluncam duplicem*, (as the *Vulgar Latin* also, with the *LXX* understand it) a *double Cave*. Yet they cannot agree in what Sence it was so; whether they went through one Cave into another; or, there was one above another. For that by a *Cave* is meant, a *Vault*, arched over with Stones, or Wood, which the Ancients called *Cryptæ*, no Body doubts. *Salmasius* hath described them in his *Plin. Exercit. p. 1208.* where he says this *Cave* is said to have been *double*, in the same Sence that the *Greeks* called theirs ἀνίστα ἀμφοτέρωθεν, because they had a double Entrance, so that one might go into them at both Ends, as *Hesychius* expounds it. Which shows, as he adds, it was a large Place, and would contain many Bodies. And of this he is so confident as to say, *Non querenda est alia duplicis speluncæ interpretatio.* No other Interpretation of

of this double Sepulchre ought to be sought after. But learned Men will not hearken to such Dictates; and particularly *Theodorick Hackspan* maintains *Machpelah* to be a proper Name (as we take it) by these two Reasons. *First*, Because the Field it self where- in this Cave was, is called *the Field of Machpelah*, *verse 19*. Which doth not signifie sure that there was a double Gate to this Field, but that it was in that Tract of Ground, called *Machpelah*. And, *Secondly*, This Field in *Machpelah*, is said to be *before Mamre*, *verse 17*. Which plainly denotes it to be a Place so called. *Miscell. Lib. I. cap. 10*. For which last Reason, *Gul. Vorstius* also takes it to have been the Name of a Country, or Province, in which this Field and Cave lay. *Animadv. in Pirke Elieser*, p. 179.

Which is in the end of his Field.] Burying-Places were not anciently in the Cities, much less in their Temples; but in the Fields, in Caves, or Vaults made to hold a good Number of Bodies. And so they continued it's manifest in our Saviour's Time among the *Jews*; as appears by *Lazarus* his Monument, *John XI. 30, 31*. and by the Burying-places for strangers, *Matth. XXVII. 7*. and their carrying the Widows Son out of the City, *Luke VII. 12, &c.*

This seems to have been in the Corner of the Field before mentioned; which perhaps was near the High-way: For there they sometimes affected to bury their dead, as appears from *Gen. XXXV. 8, 19. Josh. XXIV. 30*.

Ver. 10. And Ephron dwelt.] The *Hebrew* word for *dwelt* signifies literally *sat*. Which hath made some think that *Ephron* was a great Man (a Ruler, or Governor) among the Children of *Heth*: Who
sat

sat as a Prince or Judge in this Assembly. And that this was the reason why *Abraham* (*Verse 8.*) addressed himself to others of the same Rank, that they would make way for him into his Favour.

In the audience of the Children of Heth, &c.] It is judiciously observed by *Cornel. Bertram*, that all weighty Matters in those Days were determined by the King, (if they had any) or the Elders, with the Consent of the People. *De Repub. Judaic. cap. 3.* Marriages were a Matter of Publick Right, *XXIX. 22.* as Sepulchres were it appears by this place: Both of them being held to belong to Religion.

Ver. 11. In the presence of the Sons of my People, &c.] Contracts, or Grants, were wont to be made before all the People, or their Representatives, till Writings were invented.

Ver. 12. Abraham bowed, &c.] Because by their Intercession this Favour was granted him.

Ver. 13. I will give thee Money for the Field.] This was the surest Title, he thought, by Purchase. And it was but reasonable he should buy it, if he would have any Land in *Canaan*; for the time of possessing it, according to God's Promise, was not yet come.

Ver. 15. The Land is worth four hundred Shekels.] This is the first time we meet with the Name of *Shekel*. Mention was made of *Money* before in general, *XVII. 12, 13.* and of *pieces of Silver*, *XX. 16.* (which shows the use of Money was found out in those early Days, and they did not Trade merely by the exchange of one Commodity for another) but we have no Name for the Money till now: And cannot exactly tell of what value a *Shekel* of Silver was. But *Josephus, L. III. Antiq. c. 10.* saith 'Ατλινδς δηνεῖ δ'εαχμδς

δραχμή τριτάτη, it was as much as four Attick Drachms; that is, half an Ounce: Which in our Money wants not much of half a Crown.

What is that between me and thee?] Some will have this to signifie, as much as, *This is not worth speaking of between Friends, and therefore I had rather thou wouldst accept it as a gift.* But it is more reasonable to think, that he only pretended to use him kindly, and not to exact upon his Necessity. It being as much as to say, *This is no great Price, but a friendly Bargain: Pay it therefore, and bury thy dead.*

Ver. 16. *Abraham weighed to Ephron, &c.*] They did not tell Money as we do now, but weigh it; for it was not stampd anciently, as *Aristotle* observes: But in the beginning of the World was received, *μετρίον καὶ σέβηρον*, by its bulk and its weight. Which being very troublesome, they learnt in time to set a Mark upon it, to free them from that inconvenience. *Ὁ δὲ χαρακτὴρ ἐτίθη τῷ πρὸς ὀμείων*, for that Mark was set upon it to denote its Quantity, i. e. how much it was worth. For having the Publick Stamp, that made it current, at a known value. Which must not be understood of Foreign Money, which was still weighed, though stampd: But of that of their own Country, which they were assured was worth so much as the Mark expressed. Yet it continued to be weighed among the Jews in *David's* time, 1 *Chron.* XXI. 25. nay, till the Captivity of *Babylon*, *Jerem.* XXXII. 9. And indeed the very word *Shekel* comes from *Shakal* to weigh. And may be interpreted as *Waserus* observes, *the weight.*

From all which *Herm. Conringius* well concludes there is no Truth in what the Jews say, in *Bereschith Rabba*,

Rabba, and other Books, that *Joshua*, *David*, and *Mordecai*; nay *Abraham*, coined Money in their Days. To support which Fiction they have counterfeited some Coins, with the Inscription of *Senex & Annus* on one side, and *Juvenis & Virgo* on the other. As if *Isaac* and *Rebekah* were now married: Or *Abraham* had Power to coin Money in a Country where he did but sojourn and was no Sovereign.

Ver. 17. *Which were before Mamre.*] Over against *Mamre*. See XIII. 18.

Were made sure.] By a solemn Contract, in a Publick Assembly, (*verse 11.*) where the Money was tendred and accepted; and all there present desired to be Witnesses to it.

Ver. 18. *In the presence of the Children of Heth.*] See *Verse 11.*

Ver. 19. *And after this Abraham buried Sarah, &c.*] It is not likely that *Ephron* had ever buried any of his Family here, but had only begun to make a Vault in this Field which *Abraham* bought of him, with all the Trees therein, (*verse 17.*) or, if it were finished, he sold it before he had made use of it. For we cannot think *Abraham* would lay his Wife's Body among those of the *Hittites*: But in a vacant place where he intended to be interred himself: As his Family after him also were, XLIX. 30, 31.

Ver. 20. *Was made sure.*] He repeats this, which had been said *verse 17.* because now the Purchase was more confirmed, by the laying *Sarah's* Body in this Place: It being a kind of taking actual possession of it.

CHAP. XXIV.

Ver. 1. **A**ND Abraham was old.] Some of the Hebrews, and Christian Writers also, refer this to his Wisdom; as the next words [*well stricken in Years*] unto his Age: No Body being called *Zaken* (though far more aged) in the Holy Scripture till now: And therefore they translate it *Elder*; which is the Name of a wise Man. See *Selden, L. I. de Synedr. cap. 14. p. 556, &c.* Certain it is that Abraham was now an *hundred and forty* Years old: For he was an *hundred* when Isaac was born, XXI. 5. and Isaac was *forty* when he married Rebekah, XXV. 20.

Ver. 2. *And Abraham said unto his eldest Servant of his House.*] Or, rather, as the LXX translate it, *He said to his Servant, the Elder of his House*: That is, the Steward, or Governør of his Family, as the Hierus. Targum translates it. See Mr. *Selden, L. I. de Synedr. cap. 14. p. 550.* And Dr. *Hammond* upon *Act. XI. not. b.* All take this Servant to have been *Eliezer*, mentioned XV. 2.

Put thy Hand under my Thigh.] Some will have this Phrase to import no more than, *Lift me up, that I may stand, and call God to witness.* But Abraham, no question, was now so vigorous, as to be able to rise of himself: Having many Children after this. Others therefore follow the Opinion of the Jewish Doctors, which is this, in short; *Before the giving of the Law, the ancient Fathers swore by the Covenant of Circumcision.* They are the words of R. *Eliezer* in his *Pirke, cap. 49.* And it is not improbable that this

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manner of Swearing, by putting the Hand under that part which was the subject of Circumcision, had respect to the Covenant God made with that Family, and their right to accomplish the Promise of the *Messiah*. But this was not a Custom peculiar to *Abraham's* Family, for we find it among other *Eastern* People: And therefore, it is likely, more ancient than Circumcision. For which Cause, *Aben Ezra* himself, thinks putting the Hand under the Thigh, was a Token of Subjection and Homage, done by a Servant to his Lord: He sitting, and the Servant putting his Hand under him. *Grotius* imagines, that the Sword hanging upon the Thigh, (*Psalms* XLV. 3.) this was as much as to say, *If I falsifie, kill me.* Which is very witty; but the other seems plainer; signifying as much as, *I am under thy power, and ready to do what thou commandest.*

Ver. 3. *Swear by the LORD.*] It was not lawful to swear by any Creature; but only by him that made them all. For they took the greatest Care to declare, that they worshipped him alone.

That thou wilt not take a Wife unto my Son.] It seems he intended to leave the Guardianship of his Son to him, (if he should die, before he had disposed of him) as unto a wife and faithful Servant, who had managed his Affairs above fifty Years; and we do not know how much longer.

Of the Daughters of the Canaanites.] For though there were some good People among them, as appears by *Melchizedek* and *Abimelech*; yet he saw them degenerating apace into all manner of Wickedness; especially into Idolatry: Which would bring them, he knew, to utter Desolation when they had filled up the measure of their Iniquity, XV. 16.

Ver.

Ver. 4. *But go into my Country.*] i. e. Into Mesopotamia, where he lived for some time in Haran, after he came from Ur: Which was also in that Country, as I observed upon XI. 31. It seems also his Brother had removed hither: Following his Father Terah's and Abraham's Example. See XI. 31.

And my kindred.] The Family of his Brother Nahor, which he heard lately was increased, (XXII. 20.) who, though they had some Superstition among them, retained the worship of the True God; as appears from this very Chapter, verse 31, 50.

And take a Wife unto my Son Isaac.] Which, no doubt, was by Isaac's Consent, as well as his Father's Command.

Ver. 5. *Must I needs bring thy Son again into the Land from whence thou camest?*] He desires (like a conscientious Man) to understand the full Obligation of his Oath, before he took it. And his doubt was, whether, if a Woman would not come with him into Canaan, he should be bound to go again, a second time, and carry Isaac to her.

Ver. 6. *Beware, that thou bring not my Son thither again.*] He would by no means his Son should go to that Country, which God commanded him to forsake: That Command obliging not only himself, but his Posterity. See Verse 8.

Ver. 7. *The LORD God of Heaven, &c.*] He who Rules all things above, as well as below, who brought me from my own into this Country, and hath promised, and confirmed that Promise with an Oath, that my Posterity shall inherit it, will prosper thy Journey, and dispose some of my Kindred to come hither, and be married to my Son.

Send his Angel before thee.] Good Men were ever very sensible of God's Providence, governing all things, and prospering their proceedings by the Ministry of Angels: Which *Abraham's* Servant takes particular notice of, *verse 40.*

Ver. 8. And if the Woman will not be willing to follow thee, &c.] If it fall out otherways than I hope, thou hast done thy Duty: If thou bring not my Son into that Country again. He speaks (both here and *verse 6.*) as if *Isaac* had once been there: Because *Abraham* himself came from thence, and this Servant also, and a great many of his Family, (*XII. 3.*) who, if *Isaac* went to settle there, must have gone with him, as part of his Substance.

Ver. 10. And the Servant took ten Camels, &c.] Camels were of great use in those Countries, as they are at this day: Some of them being made for carriage of Burdens; and others for swift travelling; which latter sort were called by a peculiar Name, *Δρομηδαι, Dromedaries*, as *Salmasius* observes in his *Plinian. Exercit. p. 987.* These perhaps were of that kind, for the greater expedition: Like those we read of *1 Sam. XXX. 17.*

For all the Goods of his Master were in his Hands.] He might chuse what Accommodations he pleased for his Journey; having every thing belonging to his Master at his command: Who being a great Person, it was fit his principal Servant should be well attended, (as it appears he was *verse 32.*) especially when he went upon such an errand, as to court a Wife for his Master's Son. Most referr this to the Presents he carried along with him: And *R. Solomon* will have it that he carried a Writing with him under his Master's Hand, (an *Inventory* we call it) spe-

specifying all his Goods and Riches, that they might know what a great Match his Son was.

City of Nabor.] Which was *Haran*, from whence *Abraham* came, XI. 31. and to which *Jacob* went to find his Kindred, XXVIII. 10. How far it was thither we are not told, nor how long they were going to it: And *Moses* omits also whatsoever passed in the way, as not pertinent to his Story.

Ver. 11. *Camels kneel down.*] The Posture wherein they rest themselves.

Ver. 12. *O LORD God of my Master Abraham,* &c.] He had observed the Kindness of God to have been so great to *Abraham*, and *Abraham* to have such a peculiar Interest in his Favour; that in confidence he would make good *Abraham's* words, (*verse* 7. & 40.) he not only begs he might have good success in his Journey, but desires a sign of it, to confirm his Faith; and such a sign as was most apposite to denote the Person that would make a good Wife; by her Courtesie, Humility, Condescension, Hospitality, prompt and laborious Charity: All which are included in what *he* desires, and *she* did.

Ver. 14. *Thereby shall I know that thou hast showed kindness to my Master.*] He had no Confidence that God would do any thing for his own sake, but for his Master's; whom God had most wonderfully blessed.

Ver. 15. *And it came to pass before he had done speaking,* &c.] This shows it was by a Divine Suggestion, that he made this Prayer; which was answered immediately. Such is the Divine Goodness; or, rather, (to use the words of *Sam. Bochartus*, upon occasion of many such Instances) *Sic enim parata & obvia*

obvia esse solent Dei beneficia, ita ut preces nostras non tam sequantur, quam occupent atque antecedant, P. 1. Hierozoic. L. 2. cap. 49. So forward is God to bestow his Benefits upon us, that they do not so much follow our Prayers, as prevent and go before them. See Verse 45.

With her Pitcher upon her Shoulder.] Behold the Simplicity, Frugality, and Industry of that Age.

Ver. 20. *Drew for all his Camels.*] There were ten of them, (verse 10.) and they are a very thirsty sort of Creatures: And therefore she took a great deal of Pains to serve him who was but a stranger, in this manner. Which showed extraordinary Goodness, and a most obliging Disposition; at which he might well be amazed, as it follows in the next Verse.

Ver. 21. *Wondering at her, held his peace, &c.*] He was so astonish'd at her Kindness, readiness to do Good, and laborious Diligence, &c. and also at the Providence of God in making things fall out, so pat to his Desires; that for the present he could not speak: Having his Mind employ'd in marking and observing every Passage; whereby he might judge how to conclude, whether this was the Woman, or no, whom God designed for his Master's Son.

Ver. 22. *The Man took.*] Gave her, as the Phrase is often used. But he first asked her whose Daughter she was, as appears from verse 47.

A golden Ear-ring.] Or, rather, (as the Margin hath it) a *Jewel for the Forehead*. And so we translate the Hebrew word, Ezek. XVI. 12. and this Person himself expounds it, verse 47. *I put the Ear-ring or Jewel, upon her Face, i. e. her Forehead.* For such Ornaments were used in those Times and Coun-

Countries, hanging down between the Eye-brows, over the Nose.

Two Bracelets for her Hands.] i. e. Wreaths.

Ver. 26. *Bowed his Head, and worshipped the LORD.*] Gave solemn Thanks to God for hearing his Prayer: And acknowledged that by his Providence he was conducted to the execution of his Desires; as it follows in the next Verse.

Ver. 27. *Mercy and truth.*] Mercy in promising, and Truth in performing: Or, *bath truly been merciful to him according to his Promise,* verse 7. See Verse 49.

The House of my Master's Brethren.] i. e. His near Kindred.

Ver. 28. *Told them of her Mother's House.*] The Women in the Eastern Countries, had their Apartments by themselves; as was before observed, and appears again, verse 67. Thither it was proper for *Rebekah* to go, and acquaint her Mother with what had passed.

Ver. 30. *When he saw the Ear-ring, &c.*] This was the reason, why he ran to invite the Man to their House.

He stood by the Camels at the Well.] Expecting to see the issue.

Ver. 31. *Come in, thou blessed of the LORD.*] Whom God favoureth, and I pray may still continue in his Favour. For it refers both to the time past and future.

Ver. 32. *Water to wash his Feet, &c.*] As the Custom was in those Countries. See XVIII. 4.

Ver. 33. *I will not eat, &c.*] An excellent Servant; who preferred his Master's Profit, to his own Pleasure.

Ver.

Ver. 35. *The LORD hath blessed my Master greatly, &c.*] Inriched him exceedingly, so that he is become a Person of great Eminence, XXIII. 6.

Ver. 36. *Given all that he hath.*] Declared him his Heir, and settled his whole Estate upon him.

Ver. 40. *The LORD before whom I walk.*] Whom I worship and study to please; keeping a grateful remembrance of his Benefits always in my Mind. For so *Abraham's* own words are, *verse 7. The God which brought me from my Father's House, &c.*

Ver. 41. *Thou shalt be clear from this my Oath.*] Or Curse, as the Hebrew word imports; For all Oaths were made anciently with some Imprecations upon themselves, if they sware falsely.

Ver. 42. *O LORD God of my Master, Abraham, &c.*] He doth not relate just the very words which he said; but the Sence of them, and most of the words.

Prosper my way which I go.] The Design in which I am engaged.

Ver. 48. *My Master's Brother's Daughter.*] The Grand-Daughter of his Brother *Nabor*.

Ver. 49. *If ye will deal kindly and truly.*] Be really and sincerely Kind.

That I may turn to the right-hand, or to the left.] A kind of proverbial Speech; signifying, *that I may take some other course (which way God shall direct) to fulfill my Master's desire.* It is the fancy of some of the Hebrew Doctors, that he meant, he might go either to the *Ishmaelites*, or the Children of *Lot*.

Ver. 50. *Laban and Bethuel.*] The chief manager of this Affair was *Laban*; for *Bethuel* is not mentioned till now; because, perhaps, he was old, and
unfit

unfit for business: But consent to all that is desired.

The thing proceedeth from the LORD.] It appears to be the Divine Will and Pleasure.

We cannot speak unto thee good or bad.] No way contradict it.

Ver. 51. *Rebekah is before thee.*] Is by us delivered to thee, to be disposed of according to thy desire: As the Phrase is used XX. 15.

As the LORD hath spoken.] Declared, by those Signs which thou hast related to us.

Ver. 52. *Worshipped the LORD, to the Earth.*] Gave the most humble thanks unto Almighty God, for his Goodness to him.

Ver. 53. *Gave to her Brother and Mother.*] Here is no mention of the Father: Which hath made some think, as *Josephus* did, that the Father was dead; and *Bethuel*, mentioned *verse* 50. was her younger Brother. But I take it to be more likely, that her Father being infirm had committed the Care of his Daughter to *Laban* and his Wife: And so appeared no more, than was just absolutely necessary in this Treaty of Marriage. Which was carried on principally by *Laban*, who is mentioned therefore before her Mother.

Precious things.] Presents of great value.

Ver. 55. *Let the Damsel abide with us a few days, at least ten.*] There is nothing more common in Scripture, than by *Days* to express a *Year*. And therefore we have exactly translated these words in the Margin, *a full Year, or ten Months*. See IV. 3. Lev. XXV. 29. 1 Sam. I. 3. compared with *verse* 7, and 20. Some think this cannot be the meaning, because the Servant was in such haste to return to his Master.

But it was as fit for them to show their Love to *Rebekah*, as it was for him to show his Concern for his Master. Besides, there was something of Decency in it, the Custom being in all Countries, for her that was espoused to a Husband, to stay some time with her Parents, before the Consummation of the Marriage. And one would think the Custom then was, for to keep her a Year or near it; which makes them desire she might stay at least *ten Months*, that they might not depart too far from the common Usage, and that she might have the longer time to fit her self with the usual Nuptial Ornaments. Thus *Onkelos* it is certain understood it, and the Paraphrase of *Uzielides*, and the *Mauritanian Jews*, as Mr. *Selden* observes, *L. V. de Jure N. & G. cap. 5.*

Ver. 56. *That I may go to my Master.*] Whom he would have to rejoyce with him.

Ver. 57. *Enquire at her Mouth.*] Let her resolve, how it shall be. *St. Ambrose* observes upon this Passage, That they do not consult her about the Marriage, *for that belonged to the judgment of the Parents*, but about the time of going to compleat it. Upon which occasion he quotes the words of *Hermione* when she was courted by *Orestes*, (in *Euripides* his *Andromacha*) which he thinks were taken from hence, *Νυμφθεμετων μὲν ἡμεῖς ἑμὸν Πατὴρ ἑμὸς μαχόμενος ἔστι, καὶ ἐκ ἑμὸν χεῖρυν πέδιλοι.* My Father will take care of my Marriage: These things do not belong to my determination. *Lib. I. de Abrahamo Patriarcha, cap. ult.*

Ver. 58. *Wilt thou go with this Man?*] That is, presently, as he desires. For that she should be *Isaac's* Wife was agreed already between them; and we are to suppose she had consented. The only Question was, whether so soon as the Man desired?

And

And she said, I will.] I agree to go, without any delay : Which, no doubt, very much endeared her to *Isaac*.

Ver. 59. *And her Nurse.*] Whose Name was *Deborah*, XXXV. 8. who did not suckle her, perhaps : But was (as we speak) her Dry-Nurse : For whom, it is likely, she had a great Affection. It being a piece of ancient Piety and Gratitude, to keep such Persons as long as they lived, who had taken Care of them in their Infancy. It is probable also she was remarkable for Prudence, and other eminent Qualities ; or, else *Moses* would scarce have let her Name, and her Death and Burial had a place in this History, XXXV. 8.

Ver. 60. *And they blessed Rebekah, &c.*] Her Father and Mother, with all the rest of their Family and Kindred, prayed God to make her exceeding Fruitful ; and to make her Posterity Victorious over their Enemies : Which were the great things they desired in those Days. The *Hebrews* look upon this (as Mr. *Selden* observes in the place before-named on *verse* 55.) as an Example of the solemn Benediction, which was wont to be given (even before the Law of *Moses*) when the Spouse was carried to her Husband.

Thou art our Sister.] Near Cousin or Kinswoman : For all that were near of Kin called one another Brothers and Sisters.

Ver. 61. *Her Damsels.*] Who waited upon her ; and were given as part of her Portion.

Ver. 62. *Well of Labai-roi.*] Mentioned XVI. 14. By which it appears that *Abraham*, after the death of *Sarah*, returned to live at *Beer-sheba*, or thereabouts ; for that was nigh this Well : And it is probable *Abraham* and *Isaac* were not parted.

Ver. 63. *To meditate, &c.*] The cool of the Evening and Solitude, are great Friends to Meditation.

Ver. 64. *She lighted off the Camel.*] As they always did, who met any Person whom they honoured.

Ver. 65. *Took a Veil.*] Not only out of Modesty, but in Token of her Subjection to him. Many will have this to have been a peculiar Ornament belonging to a Bride, called by the Romans *Flameum*, by the Greeks *Θιειν-εσν*, as Mr. Selden observes, *L. V. de Jure N. & G. cap. 5.* Whence those words of *Tertullian, de Veland. Virgin. c. II. Etiam apud Ethnicos velata, (i. e. sponsa) ad virum ducuntur.* Even among Heathens, Brides are brought to their Husbands with a Veil over their Faces.

Ver. 66. *And the Servant told Isaac all things that he had done.*] How she had consented to be his Wife.

Ver. 67. *Brought her into his Mother Sarah's Tent.*] That Apartment wherein his Mother dwelt: Which was distinct from that of the Husband's.

And Isaac was comforted after the death of his Mother.] The Love he had to his Wife helpt to alleviate the Sorrow he had conceived at his Mother's death: Which was so great, that now it had continued *three Years.* Such was the pious Affection Children had for their Parents, in ancient Days.

Isaac was forty Years old when he married Rebekah, (XXV. 20.) and, if we can believe the Jews, (in Seder Olam) she was but fourteen.

CHAP. XXV.

Ver. 1. **T**HEN again Abraham took a Wife.] Sarab being dead, and Agar long ago sent away, and his Son Isaac lately married, he wanted a Companion in his old Age. For, having given up Sarab's Tent unto Rebekah (XXIV. ult.) it is probable he gave up his own to Isaac, and so dwelt in a Tent by himself; where he found it necessary to have a Wife to look after his Family.

And her Name was Keturab.] We are not told what Family she was of: But it is not unlikely she had been born and bred in his own House, as Eliezer his Steward was; and, perhaps, was Chief among the Women, as he among the Men-Servants. Many of the Jews will have her to be Hagar, whom (Sarab, who was the cause of her expulsion, being dead) he now received again. So the Hierusalem Paraphrase, and Jonathan also: But Aben Ezra confutes this Opinion with good reason; for no account can be given of Abraham's having more Concubines than one (verse 6.) unless we make Keturab distinct from Hagar. Nor can any Body tell why he should call Hagar by the Name of Keturab here, when he calls her by her own Name, verse 12.

Ver. 2. And she bare him.] He was now an hundred and forty Years old: But so vigorous as to beget many Children. Which need not seem strange, considering the Age to which they then lived, (for he lived thirty and five Years after this Marriage,
verse

verse 7.) and that now, in our time, Men have had Children after they have been *seventy*, nay, *eighty* Years of Age.

To the Truth also of this History we have the Testimony of Pagan Writers. For *Alexander Polyhistor* (mentioned by *Josephus* and by *Eusebius*, L. IX. *Præpar. Evang. cap. 20.*) tells us that *Cleodemus* (called by some *Malchus*) writing the History of the *Jews*, reports just as *Moses* doth, Ὅτι ἐκ Χετῦρας Ἀβραάμης ἔγινοντο πλείους υἱοί. That Abraham had a good many Children by *Keturah*: Three of which he mentions by Name.

Zimran.] This Son of his, with all the rest of his Brethren, were sent by *Abraham* into the *East* Country, (as we read *verse 6.*) and therefore we must seek for them in those Parts, viz. in *Arabia*, and the Countries thereabout; where some footsteps of them have remained for many Ages; particularly of *Zimran*, from whom we may well think the *Zamareni* were descended, a People mentioned by *Pliny*, with their Towns in *Arabia Felix*, L. VI. *cap. 28.*

And Jokshan.] Concerning whom I can find nothing but only this, That *Theophanes* a Chronographer, in the beginning of the IX Century, after he hath treated of the *Ishmaelites* and *Madianites*, (the latter of which came from one of *Keturah's* Children) and the Parts of *Arabia* where *Mahomet* was born; immediately adds, that there were other People, ἐσθνηται, more in the Bowels of *Arabia*, descended from *Jeshan*, called *Amanita*, that is *Homerita*. Perhaps it should be written *Jokshan*, not *Jeshan*: For *Philostorgius* expressly says of the *Homerites*, Ἐκ δὲ τοῦ Ἰσραὴλ ἐκ Χετῦρας, &c. That they are one of the Nations descended from *Keturah* and *Abraham*, L. III.

Hist.

Hist. Eccles. §. 4. where he relates a famous Embassie which *Constantine* sent to them, to win them to Christianity, and the good success of it. And there is this strong proof of their descent from some of *Abraham's* Family, that they retained the Rite of Circumcision, even when they were Idolaters. For he says expressly, That it was a circumcised Nation, *καὶ ὅτι ἐκείνη ἐκτεμνομένη ἦν*, and circumcised also on the eighth Day. Which was not the Custom of all the *Arabians*, if we may believe *Josephus*, *L. I. Antiq.* c. 23. and *Eustathius* in *Hexaemeron*, &c. who say the *Arabians* staid till they were thirteen Years old before they were circumcised.

Medan.] From whom the Country called *Madania*, in the Southern part of *Arabia Felix*, it's likely, had its Name.

Midian.] From whom *Midianitis*, in *Arabia Petraea*, had its Denomination.

And Isbbak.] I can find no footsteps of his Posterity, unless it be in *Bacascami*, which *Pliny* says was one of the Towns of the *Zamareni*; who descended from his eldest Brother *Zimran*. There were a People also hard by, called *Bachilitæ*, as he tells us, *L. VI. Nat. Hist. cap. 28.*

And Shuab.] Perhaps he had no Children, or so few that they were mixt with some of their other Brethren, and left no Name behind them. Yet *Pliny* in the next Chapter, mentions a Town called *Suasa*, in that part of *Arabia* which is next to *Egypt*, *L. VI. cap. 29.*

Ver. 3. And Jokshan begat Sheba.] I observed before upon *X. 7.* that there are four of this Name, or near it, all comprehended by the *Greek* and *Roman* Writers under the Name of *Sabeans*. One of them
the

the Son of *Raamah* had a Brother called *Dedan*; as this *Sheba* here hath. But they were the Fathers of a distinct People; as is evident from the Scripture-Story, and from other Authors. For, besides the *Sabei* in the furthestmost parts of *Arabia*, near the *Persian* and the *Red-Sea*, there were also a People of that Name (descended, it is very probable, from this Son of *Jokshan*) in the very Entrance of *Arabia Felix*; as *Sirabo* tells us. Who says, that they and the *Nabatei* were the very next People to *Syria*: And were wont to make Excursions upon their Neighbours. By which we may understand, (which otherwise could not be made out) how the *Sabeans* broke into *Job's* Country, and carried away his Cattle. For it is not credible they could come so far as from the *Persian* or *Arabian* Sea: But from this Country there was an easie Passage, through the Defarts of *Arabia*, into the Land of *Uz* or *Ausitis*, which lay upon the Borders of *Euphrates*. See *Bochart* in his *Phaleg*, L. IV. cap. 9.

And *Dedan*.] There was one of this Name, (as I said before) the Son of *Rbegma*, *Gen.* X. 7. who gave Name to a City upon the *Persian* Sea, now called *Dadan*. But besides that, there was an Inland City called *Dedan* in the Country of *Idumea*: mentioned by *Jeremiah*, XXV. 23. XLIX. 8. whose Inhabitants are called *Dedanim*, *Isai.* XXI. 13. And this *Dedan* here mentioned, may well be thought to be the Founder of it, as the same *Bochart* observes, L. IV. cap. 6.

And the Sons of *Dedan* were *Asburim*, and *Letushim*, and *Leummim*.] If these were Heads of Nations, or Families, the memory of them is lost. For it is a mistake of *Cleodemus* (who mentions the first of these

these in *Euseb. Prepar. Evang. L. IX. c. 20.*) to derive the *Affyrians* from this *Asburim*: They having their Original from *Asbur*, one of the Sons of *Shem*, X. 22.

Ver. 4. *And the Sons of Midian, Ephab.*] The Name of *Ephab*, the eldest Son of *Midian*, continued a long time; for these two are mentioned by *Isaiab* as near Neighbours, LX. 6. And not only *Josephus*, *Eusebius*, and *St. Hierom*, but the *Nubienian* Geographer also, tells us of a City called *Madian* in the Shoar of the *Red-Sea*: Near to which was *Ephab* in the Province of *Madian*. עֲפָבָה, *Epha* or *Hipha* is the same with that Place the *Greeks* call Ἰππῶ, and *Ptolemy* mentions both a Mountain and a Village of this Name, on the same Shoar, a little below *Madiane*, which is the *Madian* here mentioned, as *Bochart*, observes in his *Hierozoic. P. I. L. 2. cap. 3.*

And Ephber.] I can find no remainders of his Family, unless it be among the *Homerite* before-mentioned, whose *Metropolis* was called Ταῖαρον: In which *Theophilus* (sent by *Constantius* to convert that Country) built a Church; as *Philostorgius* relates, L. III. *Hist. Eccles. §. 4.* Which City is mentioned by many other Authors, as *Jacobus Gotosfredus* observes in his *Dissertations* upon *Philostorgius*: Particularly by *Arrianus* in his *Periplus* of the *Red-Sea*, where he calls the *Metropolis* of the *Homerite* expressly by the Name of Ἀζάπ: Which one cannot well doubt came from this *Ephber*.

And Hanoth.] In that part of *Arabia Felix* where the *Adranite* were seated, there was a great trading Town called *Cane* as *Ptolemy* tells us, and shows its distance from *Alexandria*. Κάιν ἡμπερίον καὶ ἀρεπν. L. VIII. *Pliny* also mentions a Country in *Arabia* which

he calls *Regio Canaana*; which may be thought to have taken its Name from this Person and his Posterity.

And Abidah.] The Relicks of this Name remain (if the two last Syllables, as is usual, be inverted) in the People called *Διβυοι*, who lived in an Island called *Διβύ* or *Διβύς*, which lay between *Arabia* and *India*, and is by Authors said to belong sometimes to the one, and sometimes to the other. *Philostorgius* saith only they bear the Name of *Indians*, (in the place before-named, where he saith *Theophilus*, who was sent to convert the *Homerites*, was born here.) But *Pliny* reckoning up the Tracts of *Arabia*, places the Isle called *Devada* (which I take to be this) over against the fore-named Region called *Canaana*, *L. VI. cap. 28.* And *Strabo*, (as *Gothofred* observes) *Agatharcides*, and others call it *Διβύ*.

And Eldaah.] I know not where to find any Remains of this Name, unless it be in the City *Elana*, (which might easily be formed from *Eldaah*, by leaving out the *Daleth* and turning the *Ain* into *Nun*, than which nothing more common) which was seated in the *Sinus Arabicus*, toward the *East*; called by others *Ἀλγῶνα*, (*Ælana*) from whence the *Sinus* it self was called *Elanites*, and the People that lived in it *Elanite*, as *Salmasius* shows out of many Authors. *Exercit. in Solinum, p. 482.*

Ver. 5. Gave all he had to Isaac.] As he designed long before, *XXIV. 36.*

Ver. 6. Sons of his Concubines.] Which were *Hagar* and *Keturah*: Who were Wives; but of an inferior sort, according to the manner of those Times and Countries. *Keturah* is expressly called his Concubine,

cubine, 1 Chron. I. 32. as she is above, *verse* 1. of this Chapter called his Wife. Which R. Bechai (in Mr. Selden, *cap. 3 de Successionibus*) thus explains. *She was his Concubine, because of a servile Condition; but his Wife, because married with Covenants, to provide for her and her Children; though they were not to heir his Estate.* The Talmudists indeed do not perfectly agree in this matter: For though they all agree (and prove it evidently) that they were real Wives; yet some say they were made so only by *Solemn Esponsals*, without any *Marriage Settlement* in Writing, as the principal Wives had: Others think they had a Writing also, but not with such Conditions as the principal Wives enjoyed. Abarbinel hath an accurate Discourse about this, which Buxtorf hath translated into his Book *de Sponsalibus*, n. 17. And see also Mr. Selden, *L. V. de Jure N. & G. cap. 7. p. 570, &c.* and G. Schickard, *de Jure Regio, cap. 3. p. 70.*

Gave gifts.] Some Portion of his Money, or moveable Goods: Or, perhaps, of both. Which, in all probability, he gave to Ishmael, as well as to these Sons, (though it be not mentioned *Gen. XXI. 14.*) because Moses here saith, he gave Gifts to the Sons of his Concubines; of which Hagar was one.

Into the East Country.] Into Arabia and the adjacent Countries, as was said before. For the *Midianites* are called the *Children of the East* in *Judg. VI. 3, 33. VII. 12. VIII. 10.*

Ver. 7. These are the Days of the Years of Abraham, &c.] This is spoken by anticipation, (to finish the Story of Abraham) for Esau and Jacob were born before he died: And were now fifteen Years old. For Isaac was but sixty Years old when they were

born, *verse 26.* and *seventy five* when *Abraham* died: Who was an *hundred Years* old at *Isaac's* birth, and lived to the Age of *one hundred seventy and five.*

Ver. 8. *Abraham gave up the ghost.*] Died of no Disease, but old Age.

In a good old Age.] Without Pain, or Sickness.

Full of Years.] The *Hebrew* hath only the word *full.* We add *Years* to make up the Sence. Which some think rather to be this, That he was satisfied and had enough of this World, desiring to live no longer. Like that Expression in *Seneca, Epist. LXI. Vixi, Lucili charissime, quantum satis est; mortem plenus expecto.*

Gathered to his People.] It doth not relate to his Body, which was not buried with them; and therefore must relate to his Soul, which is supposed by this still to live in that place, where his pious Forefathers were gone. Or else, it is an *Hebrew Idiotism*, signifying no more, but that *he left this World as all his Fathers had done before him.*

Ver. 9. *His Sons, Isaac and Ishmael, &c.*] By this it appears that *Isaac* and *Ishmael* were not strangers one to another. Nay, some of the *Orientals* tell us that *Abraham* went to see *Ishmael* at his House, and that *Ishmael* came to see him after he was sent away: Which is not at all improbable. For no doubt *Abraham* provided for him suitable to the Condition of his Birth: And *Ishmael* could not but be convinced that the Inheritance of his Father belonged of right to *Isaac*, who was the Son of a Free-Woman, and he only of a Bond-Woman. Nor could he well be ignorant that *Isaac* was to be Heir of *Abraham's* Estate, by God's Designation.

In the Field of Ephron, &c.] See XXIII. 17.

Ver.

Ver. 11. *Isaac dwelt by the Well Lahai-roi.*] He continued, after *Abraham's* death, his former Habitation which he had when he married, XXIV. 62.

Ver. 12. *Now these are the Generations of Ishmael, &c.*] Having mentioned the Blessing of God which went along with *Isaac*, after his Father's death (in the foregoing *Verse*) he takes this occasion to show that God was not unmindful of his Promise made to *Abraham* concerning *Ishmael* also, XVII. 20.

Ver. 13. *Nebaioth.*] As he was the first-born of *Ishmael*, so his Posterity gave the denomination to the whole Country of *Arabia Petraea*, (in the best part of which, see *verse* 3. they inhabited) which *Pliny*, *Strabo*, and *Ptolomy* call *Nabatea*; and sometimes other Authors call *Nabathis*: As the Inhabitants were called *Nabataei*; who are mentioned also by *Dionysius Periegetes* in his Description of the World, and by *Plutarch* in the Life of *Demetrius*; who, he saith, was sent to subdue the *Arabs* called *Nabataei*, (τῆς καλιμυρίας Ναβαταῖς) where he was in great danger to perish, by falling, εἰς τόπους ἀνὸδρους, into places where there was no Water. These are commonly called in Scripture *Ishmaelites*, as if they had been the sole Heirs of their Progenitor: And they dwelt near to the *Midianites*, (their half Brethren) for in the Story of *Joseph*, he is said in one place to be sold unto the *Ishmaelites*, in another to the *Midianites*, (*Gen.* XXXVII. 27, 28, 36.) they being Neighbours, and Co-partners in Traffick. The Country of *Moab* also was near to these *Nabataei*, as appears from *Epiphanius*, *Hæres.* LIII. where speaking of the Countries that lay beyond the *Dead-Sea* he mentions this, which he calls Ναβατικὴ Χώρα, the Region of *Nebaioth*, *Iturea*, and *Moabitis*. See *Salmasius*, *Plin. Exercit.* p. 615. *Kedar.*]

Kedar.] His Posterity called *Kedareni* were also seated in *Arabia Petrea*, together with their elder Brother. And their Name also was so famous, that some Authors call the whole Country *Kedar*. For the Language of *Kedar* is the Arabian Language: And when *David* complains that he had dwelt long in the Tents of *Kedar*, the *Chaldee* expounds it, in the dwelling of the Arabians. But those Arabians called *Scenite* were properly the People of *Kedar*. And yet not all the *Scenite*, (i. e. all the Arabs who dwelt in Tents) but those only who dwelt in *Arabia Petrea*. For there were divers kinds of them, (all called *Σαρι*) some near *Euphrates*, others in *Arabia Felix*, &c. as *Salmassius* shows in his *Plin. Exercit. p. 484*. Some take them to be the same with those whom *Ptolomy* calls *Pharanite*: For what the *Psalmist* calls dwelling among the Tents of *Kedar*, is called, 1 *Sam. XXVI. 1. dwelling in the Wilderness of Paran*. *Pliny* only says *Pharanitis* bordered upon the Arabs, (*in ora contermina gentis Arabia*) and so later Writers make *Pharan* and *Arabia Petrea* to be near Neighbours, as the same *Salmassius* shows, p. 485.

Ver. 14. Dumah.] He seems, by *Isaiab XXI. 11.* to have been seated near *Idumæa*.

Ver. 15. Hadar.] Some think the *Athrite* in *Arabia Felix* came from him. In which likewise there was a City called *Tema*, from the next Son of *Ishmael*. And *Jetur* the next Son to him, may well be thought to have been the Father of the *Iturei* in *Cælo-Syria*. And *Kedemab* the last of his Sons to have dwelt near his Brother *Kedar*. For so *Jacobus Capellus* expounds those words, *Jer. XLIX. 28. Go up to Kedar, and spoil the Men of Kedem*, (which we translate the Men of the East.) And there are some other

other People in those Countries, whose Names sound something like the rest of the Sons of *Ishmael*, but not so like as these I have mentioned. Which makes me omit all further search after them, enough having been said to show the truth of this Account which *Moses* gives us of *Ishmael's* Posterity.

Ver. 16. *These are their Names, by their Towns.*] Though some of them dwelt in Tents (and thence were called *Scenite Arabes*) yet they did not live so scatteringly ; but pitched them together and made a Town.

And their Castles.] They had even then Places of Defence : Which may make it probable, that they had also walled Towns, to which they resorted from their Tents in the Fields, when they were in any danger, *Isai.* XLII. 11. For it must be here noted, That as there were divers People of this Name of *Scenite Arabes* ; so there was this difference among them (as *Salmasius* observes in the fore-named place) that some of them were *Nomades*, who wandered from place to place ; others of them were not. Particularly the *Sabeen Scenite*, and most of the rest dwelt in Tents, but were fixed in their Habitations, and did not remove from one place to another : As those that dwelt in *Mesopotamia* did, who were both *Scenite* and also *Nomades*. They therefore who were settled in Tents, as the Sons of *Ishmael* were, had reason to build *Fortresses* for the security of their slender Habitations.

Twelve Princes according to their Nations.] Or, rather, (as Dr. *Jackson* well glosses, *Book I. on the Creed*, c. 25.) twelve Heads of so many several Houses, Tribes, or Clans. Which kind of Government they continued till four hundred Years after Christ ; and
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is better expressed by *Heathen* Writers than by many Christian Interpreters, when they call them *Φύλαρχοι* 'Agglov, *Rulers of their Tribes*, as *Strabo* speaks, L. XVI. in his Description of *Syria*. And so the later Writers speak of the *Saracens* (who were the same People formerly called *Scenita Arabes*) whose Governors they called *Phylarchi Saracenorum*, as may be seen in *Sextus Rufus*, and *Jornandes*.

See *Salmas.* as before, p. 484, 485.

Ver. 17. *Gathered unto his People.*] The same Phrases being used here of the death of *Ishmael*, that were *Verse 8.* of the death of *Abraham*; they show the meaning is no more, but that they left the World as others had done before them. We do not read where *Ishmael* was buried. It is likely in his own Country, not in the Cave of *Machpelah*: For that had been to give his Posterity a claim to a share in the Land of *Canaan*.

Ver. 18. *They dwelt from Havilah unto Shur, &c.*] See *Gen. X. 7.* *Josephus* L. I. *Antiq. cap. 12.* makes the *Ishmaelites* to have possessed the whole Tract between *Euphrates* and the *Red-Sea*: Which appears by this place not to be true. For between them and *Euphrates* were the *Amalekites* and *Moabites*, who did not reach to *Euphrates* neither. The *Ishmaelites* therefore possessed the Country, which in that part Eastward, that was next to the *Amalekites*, was called the *Wilderness of Havilah*; and in that part next to *Egypt* was called the *Wilderness of Shur*. And in other places of Scripture is called *Kedar*, the *Wilderness of Paran*; and the *Wilderness of Sin*. All which was comprehended afterward under the Name of *Arabia*. For *Stephanus* (as *Salmasius* observes, *Plin. Exerc. p. 488.*) makes but two *Arabia's*. One which

which he calls the *Spicy*, between the *Persian* and the *Arabian Sea* : The other on one end of it *Westward*, was next to *Egypt* ; on the other end *Northward*, next to *Syria*.

As thou goest towards Assyria.] The Wilderiness of *Shur* was over against *Egypt* ; and touched it in that part, by which the Way lay from *Egypt* to *Assyria*. Or, as some understand the whole *Verse*, *The Sons of Ishmael dwelt from Shur, which is towards Egypt ; unto Havilah, which is towards Assyria ; in the way from Egypt thither.*

He died (Heb. fell) in the presence of all his Brethren.] Of all his Relations, or Kindred : Which are call'd *Brethren* in Scripture. But his death has been spoken of before, and in this *Verse* mention being made only of the situation of his Country, some interpret it in this manner, *His Lot fell*, i. e. he had his Portion in the presence of all his Brethren : According to the Promise made to his Mother, *XVI. 12.* The Children of *Keturah* lying on the *East* of his Country, and *Isaac's Seed* on the *West*. Or, if we take it to relate to his death, it may have the same Sence : *Till death he dwelt in the presence of all his Brethren, and was in a flourishing condition.*

Ver. 19. These are the Generations of Isaac.] His principal design being to give an Account of those descended from *Abraham* by *Isaac* ; *Moses* returns to that, after a short Account of his other Posterity.

Ver. 20. The Syrian, of Padan-Aram, &c.] *Bethuel* and *Laban* are called *Aramites* or *Syrians* ; not because they were of that Nation, but because they lived in the Country of *Aram* or *Syria*, that is in *Padan-Aram* ; as it is here explained, and appears more

D d d fully

fully from *Rebekah's* discourse with her Son *Jacob*, when she sent him thither, XXVIII. 2, 5. where he living twenty Years with his Uncle *Laban*, was upon that account called a *Syrian*, though born in *Canaan*, *Deut.* XXVI. 5.

Padan-Aram, was a part of *Mesopotamia*. I say a part of it; for *Mesopotamia* it self was called *Aram-Naharaim*; that part of *Syria* (for there were many other *Aram's*) which lay between the two great Rivers of *Euphratis* and *Tigris*. Which Country had two parts also: One toward the North, from the Mountains of *Armenia* to the River *Chaboras*, i. e. *Araxes*, (from whence *Balaam* seems to have been fetcht, *Numb.* XXIII. 7.) which was exceeding fruitful, and upon that account called *Padan*. Which signifies in *Arabick*, the same that *Sede* doth in *Hebrew*, i. e. a *Field*. And therefore what *Moses* calls going to *Padan-Aram*, *Gen.* XXVIII. 2. the Prophet *Hosea* calls fleeing to *Sede-Aram*, into the Country or Field of *Syria*, *Hosea* XII. 12. This being a cultivated Country, abounding with all plenty. The other part of *Mesopotamia* was Southerly, from the fore-named River unto *Babylon*: And was very stony and barren. The *Syrians* lived in the former: And the *Arabians* in the latter; as *Bochart* observes, *L. II. Phaleg, cap. 6.*

Ver. 21. *Isaac intreated the LORD for his Wife, &c.*] The *Hebrew* word *Atar* doth not signifie barely to intreat or pray: But to beseech with earnestness, vehemence, and importunity. It's most likely he continued these importunate Prayers several Years: The desire of seeing the *Messiah*, making them very uneasy under barrenness. And some of the *Hebrews* fanſie, That she remaining barren twenty Years, *Isaac* at

at last carried her with him to Mount *Moriab* (where he should have been offered) and there made most fervent Supplications for a Son: As if he would remember God of the Promise he had there made him, that he would multiply *Abraham's* Seed, as the Stars of *Heaven*, XXII. 17.

Ver. 22. *And the Children struggled together within her.*] Some time before her delivery (*verse* 24.) she felt as if two were wrestling together in her Womb: And put her into Pangs, by striving which should get out first.

If it be so, why am I thus?] If I cannot be delivered, why did I conceive?

And she went.] The Strugling and Pangs, we must suppose, ceased for some time: So that she was able to go and consult the *Divine Majesty*, about this unusual Contest.

To enquire of the LORD.] There was some Place where the *Divine Majesty* used to appear, which was the settled Place of Worship. See IV. 3. *Maimonides* will have it, that she went to the School of *Sam*, or *Heber*, who were Prophets, to desire them to consult the *Divine Majesty* about her Case. *More Nevoch*, P. II. cap. 41. And it is very probable, that there was some divinely-inspired Person attending the *SCHECHINAH* wheresoever it was: Such as *Melchizedek* was at *Salem*. Whom *Patricides* takes to have been the Person, to whom *Rebekah* resorted, for Resolution of her Doubt.

Ver. 23. *And the LORD said unto her.*] By *Melchizedek*, saith the fore-named *Patricides*: By an Angel, saith *Maimonides*. Who tells us (in the place now mentioned) their Masters are so settled in their Opinion, that she went to enquire of the fore-named

Prophets, and that by *the LORD* is meant his Angel; that they will have *Heber* to be him that gave the answer, (for *Prophets*, say they, are sometimes called *Angels*) or the Angel that spake to *Heber* in this Prophecy. But it is most reasonable to think that the *LORD* spake to her by an Angel, from the *SCHECHINAH*.

Two Nations are in thy Womb.] The Heads of two Nations.

Two manner of People shall be separated.] Greatly differing in their Dispositions, Manners, course of Life, and Country: Which will make them perpetually disagree.

From thy Bowels.] Shall issue from thee.

The elder shall serve the younger.] In his Posterity, not in his own Person.

Ver. 24. *When her days to be delivered were fulfilled.*] This demonstrates, the time of her delivery was not come, when the struggling first began.

Ver. 25. *Red all over.*] Some will have it with red Hair, not only on his Head, but all over his Body.

Like an hairy Garment.] As rough as Hair-Cloth: Just as the Poets describe *Satyrs*. He was *hirsutus*; not only hairy all over, but those Hairs as stiff as Bristles; arguing great strength of Body: And a rough, fierce Temper.

They called his Name Esau.] Which signifying made in Hebrew, this is commonly taken for the reason of his Name; that he was as full of Hairs when he was born, as others are at Man's estate. But I think it may as well denote his active *Genius*, which they thought this presaged.

Ver.

Ver. 26. *Jacob.*] He certainly had his Name, from his taking his Brother by the Heel at his birth : As if he would supplant him ; as he afterwards did.

Was threeſcore Years old.] God exerciſed *Iſaac's* Faith and Patience (juſt as he had done *Abraham's*) for the ſpace of twenty Years, before he gave him a Child. For he was forty Years old when he married (*verſe 20.*) and now *ſixty*.

Ver. 27. *A cunning Hunter.*] Had great ſkill in Hunting, in which his active genius delighted.

A Man of the Field.] That took pleaſure to be abroad, purſuing wild Beaſts, in Woods and Mountains : Where afterwards he had his habitation.

A plain Man, dwelling in Tents.] He loved not violent Exerciſe, but kept at home ; or lookt after the Flocks of Sheep, and the breed of Cattle.

Ver. 28. *And Iſaac loved Eſau, &c.*] Not only becauſe he was his Firſt-born, and becauſe his love of Hunting argued him to be a Man of great Activity and Valour, who was likely to prove a great Perſon : But becauſe he alſo took care frequently to entertain his Father with Veniſon, (which was of divers ſorts) and afforded him ſuch variety at his Table, as gave his Father frequent occaſion to commend him.

But Rebekah loved Jacob.] Being a Man of a more meek and quiet Temper, ſuitable to her own Diſpoſition ; and more at home alſo with her, than *Eſau* was ; and deſigned by God to inherit the Promiſe, *verſe 23.* It is likely *Eſau* made great court (as we ſpeak) to his Father ; and *Jacob* to his Mother : Whereby they won their Affection.

Ver. 29. *He was ſaint.*] With too violent and long purſuit of his Sports.

Ver,

Ver. 30. *Feed me, I pray thee, with that same red, &c.*] It was made of *Lentiles*, as we learn from the last Verse of this Chapter. And St. *Austin* upon *Psalms XLVI.* saith they were *Egyptian Lentiles*; which were in great esteem, and much commended by *Athenius*, and *A. Gellius*: And gave the Pottage, it is probable, a red tincture. Some think *Esau* did not know what it was, and therefore calls it only by its colour; asking for *that red, that same red*, as it is in the *Hebrew*.

Therefore was his Name called Edom.] This repeated eager desire of he knew not what, for which he sold his Birth-right, gave him the Name of *Edom*: Which signifies *red*. Whence the City which he built, and the whole Country his Posterity inhabited, was called by the same Name; and by the Greeks *Idumea*; bordering toward the South upon *Judea, Arabia*, and *Egypt*.

Ver. 31. *Sell me this day thy Birth-right.*] The eldest Son had several Privileges belonging to him above the rest: The chief of which was to have a double Portion of his Father's Estate. As for the right of Priesthood, there are many reasons to prove it did not belong thereunto. But whatsoever they were, *Jacob* cunningly made an Advantage of *Esau's* Necessity, to purchase them all for a small matter. In which some think he did not amiss: About which I shall not dispute.

Ver. 32. *What profit shall this Birth-right do to me?*] He speaks very slightly, if not contemptuously of it: Preferring the present satisfaction of his Appetite, before his future Dignity and Greatness. For some are of Opinion he pretended to be fainter than really he was; out of a vehement longing for the Pottage; which, perhaps, was a rarity. Ver.

Ver. 33. *Swear to me this day.*] That I shall peaceably enjoy the Prerogative of the Birth-right.

Eſau ſeems to have been very violent in all things; and to have purſued this as eagerly as he did his Sports: *Jacob*, on the contrary, very ſedate and crafty to make the beſt uſe of the Opportunities he met with, to promote his Ends.

Ver. 34. *Rose up and went his way.*] Well ſatisfied, and without any trouble for what he had done. Which the Apoſtle cenſures as a piece of Prophaneneſs: Parents being wont to give a ſpecial Bleſſing to their Firſt-born.

Deſpiſed his Birth-right.] He thought, perhaps, he could recover that by Force, which he had loſt by his Brother's Craft.

CHAP. XXVI.

Ver. 1. **A**ND *there was a famine in the Land, &c.*] Such a ſcarcity of Proviſions, as were in *Abraham's* days (XII. 10.) when he was newly come into *Canaan*, hapned again in the days of *Iſaac*.

And Iſaac went.] It is not ſaid from whence he went: But it is probable, after the death of *Abraham*, he went and dwelt where his Father had often done, at *Mamre* near *Hebron*. For he was not now at *Beerſheba*, or the Well *Labai-rai*, (which was the laſt place of his habitation that we read of, XXV. 11.) for that was in this very Country of *Gerar*, to which he now went.

Unto

Unto *Abimelech*.] The Son, it is most likely, of him to whom *Abraham* went: For he is not to be thought the same; it being an *hundred* Years since that time. And all the Kings of that Country were, for many Ages, called by the Name of *Abimelech*; as appears from the Story of *David*: Who fled to one of that Name called *Achish* in *1 Sam. XXI. 10.* but *Abimelech* in the Title of the *XXXIV Psalm*. See *Gen. XX. 2.*

Ver. 2. *And (or for) the LORD appeared to him.*] He intended to have gone into *Egypt*, as *Abraham* his Father had done in the like Case, *XII. 10.* But God forbid him, (appearing to him either in a Vision, or a Dream, or as the *Glory of the LORD* appeared afterward to *Moses* and the Congregation of *Israel* upon several occasions) and directed him to stay in this Country, which was in the way to *Egypt*: Where he promises to provide for him.

Though *Egypt* was a most plentiful Country; yet the King of it at this time, was not so good a Man, perhaps, as him that reigned in the Days of *Abraham*.

Ver. 3. *Sojourn in this Land, &c.*] He not only promises to take care of him at present, during the Famine: But renews the Promises made to *Abraham* his Father at sundry times, and in divers places, *XII. 3. XV. 5. XVII. 2, 8.* and at last confirmed by an Oath, *XXII. 16, 17.*

I will be with thee, and bless thee.] These, and such like words *Maimonides* shows express a *special Providence* over those to whom they are spoken, and over all belonging to them. *More Nevoch. Par. III. cap. 18.*

Unto

Unto thy Seed will I give all these Countries.] Which he repeats again in the next *Verse*; having mentioned the vast multiplication of his Seed.

Ver. 4. *In thy Seed shall all the Nations of the Earth be blessed.*] In this is contained the Promise of the *Messiah*, the highest Blessing God could bestow: Which he assured *Abraham* should spring out of his Family, XXII. 18. and now assures the same to *Isaac*.

Ver. 5. *Because that Abraham obeyed my Voice.*] In going out of his own Country, when God called him; in circumcising himself and his Family; but especially (XXII. 18.) in offering his Son *Isaac*.

And kept my charge.] i. e. Observed the Sabbath-Day, says *Menasseh Ben-Israel*, out of the Hebrew Doctors. *L. de Creat. Problem. VIII.* But it seems more rational to understand by this word which we translate *charge*, all that he commanded him to observe: The Particulars of which follow.

My Commandments, my Statutes, and my Laws.] These are nicely distinguished by some of the Jews; especially *Abarbanel*: Who, by *Commandments*, understands not only that of Circumcision, but of expelling *Ismael*: And by *Statutes*, (Hebr. *Chukkotai*, which always relates to Ceremonial things) not only binding his Son *Isaac* to offer him in Sacrifice, but his offering a Ram afterwards in his stead: And by *Laws*, (which include the Judicial part of *Moses* his Writings) his taking a Wife for *Isaac* out of another Country; and bestowing Gifts upon the Children of his Concubines, reserving the Land for *Isaac*. But this may seem too curious: And so many words may be thought rather to be used, only to express his exact Obedience to God in every thing,

E e e

whe-

whether belonging to Religion, or to Justice, Mercy, or any other Duty: According to what he required of him, XVII. 1. *Walk before me, and be thou perfect.*

Ver. 6. *And Isaac dwelt in Gerar.*] This is a fresh Instance of his constant Obedience; in trusting to God's Providence here, and not going down into Egypt, as he was inclined.

Ver. 7. *She is my Sister.*] Or, *Cousin*; for so she was. He told part of the Truth, but not all.

For he feared to say, &c.] He imitated his Father; as Children are apt to do.

Ver. 8. *Sporting with Rebekah his Wife.*] Using such familiarity with her, and blandishments, as were not allowable between Brethren and Sisters; but common between Man and Wife, even openly. As embracing her in his Arms, and kissing her, perhaps, very often: He having an exceeding great love to her, XXIV. 67.

Ver. 9. *Of a surety, she is thy Wife.*] It seems he took Isaac to be so good a Man, that he lookt upon the Liberties he took with Rebekah, as tokens of conjugal Love, not of incestuous Desires.

Ver. 10. *Brought guiltiness upon us.*] It is likely the Punishment inflicted upon his Father and Family, (XX. 17.) only for taking Sarah into his House, with an intention to make her his Wife, was yet in memory among them.

Ver. 11. *He that toucheth this Man or his Wife, &c.*] This looks like a modest word, as it is used, XX. 6. and 1 Cor. VII. 1. But the Chaldee Paraphrast (and the Hebrew Doctors) interpret it of not doing them any injury: Because he speaks of the Man, as well as his Wife; and so it is explained *verse* 29.

Ver.

Ver. 12. *Then Isaac sowed in that Land.*] Most take this to have been in the time of Famine: Which makes it the greater wonder, that the Ground should then bring forth so plentifully. But it seems more likely to me, that the Dearth was at an end: For it is said *Verse 8.* that he had been in that Country a long time, when *Abimelech* saw him sporting with his Wife.

An hundred fold.] This, in it self, is not wonderful; though, at this time, it was a singular Blessing of God, after there had been some time ago a dearth; and, perhaps, the Soil not rich, which afforded so large a crop. Otherwise, *Varro* says (*L. I. de Re Rustica, c. 44.*) that in *Syria*, about *Gadera*, and in *Africa* about *Byzacium*, they reap'd an hundred Bushels for one, (*ex modio nasci centum.*) *Pliny* and *Solinus* say the same of that Country *Byzacium*: In so much that *Bochartus* fancies the *Metropolis* of that rich Country, viz. *Adrumetum*, had its Name from hence; signifying in the *Phœnician* Language, as much as, *the Region of an hundred fold.* *Lib. I. Canaan, cap. 24.* Nay, some places in *Africa* were so rich that they produced *two hundred*, yea *three hundred fold*, as he shows out of several good Authors in the *25th Chapter* of that Book. Whence he thinks *Africa* had its Name; being as much as *Εὐσπάρη*, *Terra Spicarum*, a Land of Ears of Corn. All which I have noted, that this Passage may not seem incredible to any Reader.

And the LORD blessed him.] Or, for the LORD blessed him. This is the reason of the fruitfulness of that Soil; which naturally would not have yielded so much.

Ver. 13. *And the Man waxed great, &c.*] I suppose he had many such fruitful Years; so that his Riches increased till he grew *very great*, and bought more Cattle than he had before. For in them consisted the ancient Riches, as *Servius* tells us on the first of *Virgil's Eclogues*. *Omne Patrimonium apud majores peculium dicebatur, a pecoribus; in quibus universa eorum substantia constabat. Unde etiam PECUNIA dicta fuit, à PECULIO.* The same also we find said by *Columella*.

Ver. 14. *Great store of Servants.*] The Margin hath, *store of Husbandry*. Which is very likely; because he was encouraged in it, by his great Crops: Which could not likewise but increase the Number of his Servants. The *Arabick* set forth by *Erpenius* hath only, *a great revenue, or vast increase*: Which among the *Eastern* People, as I said, was principally from their Cattle. But God blessed him with abundance of Corn also.

Ver. 16. *Thou art much mightier than we.*] As the People envied him, *verse 14.* so the King himself, it seems, began to fear him. And therefore desired him, in a friendly manner, to leave his Country. For they were not yet grown so wicked, as to attempt to destroy those who lived quietly among them; when they apprehended they would become richer and stronger than themselves.

Ver. 17. *The Valley of Gerar.*] Where that was, is uncertain; but at some distance from the City where *Abimelech* dwelt, and near to which *Isaac* had inhabited before.

Ver. 18. *Which they had digged in the days of Abraham.*] He chose to open the old ones, rather than dig new; both because he was certain there to find
a Spring

a Spring of Water, and because it was most easie, and less obnoxious to Censure or Envy : And because he would preserve his Father's Memory ; for which reason he did not give them new Names, but those they had in his Father's Days.

Ver. 19. *They digged in the Valley, &c.*] In process of time, they found a necessity of more Water ; and so digged till they met with a new Spring, in the Valley.

Ver. 20. *The Water is ours.*] Because it was found in their Soil, as *Menochius* observes. But they having let the Ground to *Isaac*, the Water was truly his, as long as the Contract lasted.

Ver. 21. *And they digged another Well.*] I suppose in the same Valley : For rather than contend, he receded from his right in the other Well.

Ver. 22. *He removed from thence.*] To avoid strife, he quitted that part of the Country, and went to another : Where he was not disturbed in his Pasturage.

For now the LORD hath made room for us.] He was streightned before for want of sufficient Water for his Flock : Which now he enjoyed in abundance.

And we shall be fruitful in the Land.] Increase more than formerly : Now that they could water their Flocks quietly and plentifully.

Ver. 23. *Went up from thence to Beer-sheba.*] Where he and his Father had anciently lived, XXI. 33. XXV. 11.

Ver. 24. *And the LORD appeared unto him the same Night.*] As he had done before he came to *Genar*, verse 2.

I am

A COMMENTARY

I am the God of Abraham.] Who was so kind to him, and made a Covenant with him.

I am with thee.] My special Providence is over thee ; as was explained before, *verse* 3.

Ver. 25. Built an Altar there.] To offer Sacrifice unto the LORD.

Called upon the Name of the LORD.] As Abraham had done before him, in this very place, XXI. 33.

And pitched his Tent there.] Resolved to settle in this place.

Ver. 26. Phicol, &c.] The same Name and the same Office that he had, who is mentioned XXI. 22. but he was not the same Man, no more than *Abimelech* the same King. It is probable this was a Name of some Dignity among them ; like that of *Tribunus* or *Dictator* among the *Romans* : Which passed from one to another.

Ver. 28. We saw certainly the LORD was with thee, &c.] We have observed such a special Providence over thee, that we come to establish a perpetual Friendship with thee, by a solemn Oath, if thou wilt consent to our desire. They were afraid, it seems, lest being disoblighd by their sending him out of their Country, he should fall upon them, one time or other ; being mightier than they, as they acknowledged, *verse* 18.

Ver. 29. Have sent thee away in peace.] They remember him how they dismissed him peaceably ; and did not go about to seize upon his Estate, while he lived among them : Which they make an Argument, why he should contract a nearer Friendship with such civil People.

Thou art now the blessed of the LORD.] This looks like an high Complement, or flattering Expression.

Ver.

Ver. 30. *He made them a Feast, &c.*] So Covenants were made, by eating and drinking together.

Ver. 32. *Told him concerning the Well they had digged, &c.*] They had begun to dig before *Abimelech* and *Phicol* came, *verse 25.* and now they came at a Spring of Water.

Ver. 33. *He called it Sheba.*] From the *Oath* which was lately made between him and *Abimelech*. It had been called so before by *Abraham*, *XXI. 31.* but that Name, perhaps, was forgotten, and so he revived it, as he had done others, *verse 18.*

Ver. 34. *The Daughter of Beeri the Hittite, &c.*] *Josephus* saith these two Men, *Beeri* and *Elon*, whose Daughters *Esau* married, were *Dynasts*, powerful Men among the *Hittites* : Which is not improbable. But his Father sure had given the same charge to him, that *Abraham* had done concerning his own Marriage, *XXIV. 3.* and then it was a very undutiful, nay, an impious action, to marry with those People, who were under the Curse of God. The Scripture might well call him *prophane* : Who seems not to have regarded either the Curse or the Blessing of the Almighty.

Ver. 35. *A grief of mind.*] His very marrying with them, sorely afflicted his Father and Mother. Or, as others interpret it, their Idolatry and bad Manners extremely grieved them.

C H A P. XXVII.

Ver. 1. **W**^H*en Isaac was old.*] An hundred thirty and seven Years old, as many have demonstrated.

He said unto him, My Son, &c.] It appears by this and what follows, that though *Esau* had displeased him by his Marriage ; yet he retained his natural Affection to him, which he had from the beginning.

Ver. 3. *Thy Quiver.*] Some take the Hebrew word to signify a *Sword* : Which was as necessary for a Huntsman, as a Bow and Arrows.

Ver. 4. *Make me savoury Meat, &c.*] To raise his feeble Spirits, and enable him to deliver his last and solemn Benediction, with the more Vigour.

My Soul may bless thee before I die.] It seems *Isaac* did not understand the Divine Oracle, XXV. 25. as *Rebekah* did ; Or, she had not acquainted him with it. For he intended to bestow upon *Esau* the promised Land ; which was that God told *Abraham* he would bless his Posterity withall. For the last Benediction of these great Men, was the setting of their Inheritance ; and making those their Heirs upon whom they bestowed their Blessing. Now the Birth-right which *Esau* had sold *Jacob* gave him right only to the greatest part of *Isaac's* Estate : But not to the Land of *Canaan*, which was to be disposed of by *Isaac*, according to Divine Direction.

Ver. 7. *And bless thee before the LORD.*] These words show it was not a common Blessing, but a solemn

lemn Benediction, and by Divine Authority or Approbation, which *Isaac* meant to give his Son *Eſau*.

Ver. 8. *Obey my Voice, &c.*] *Rebekah* having juſt reaſon to conclude, that *Eſau* had forfeited the Bleſſing, which ſhe was deſirous to preſerve in her Family, by marrying with the People of *Canaan*, who were curſed by God; thought of this Device to get *Jacob* preferred before him. And indeed, it cannot be denied, that it was a prophane thing (as I noted before) to marry with a Daughter of *Heth*. And he ſeems afterwards to have had no good Deſign in marrying with a Daughter of *Iſhmael*, (XXVIII. 9.) for it looks as if he went about to ſet up the Pretentions of that Family, againſt *Isaac's*.

Ver. 9. *Two good Kids of the Goats.*] Two fat ſucking Kids, as *Aben Ezra* expounds this Phraſe, *Kid of the Goats*, (upon *Exod.* XXIII. 19.) which in old time were accounted very delicious Meat: A Preſent fit for a King, 1 *Sam.* XVI. 20. and which *Ma-noah* prepared for the *Angel*, whom he took for a Noble Gueſt, *Judg.* XIII. 15: And (which is moſt proper to be here conſidered) allowed to decayed and weak People, as an excellent Nouriſhment.

Both theſe *Kids* were not prepared for *Isaac*: But ſhe took the moſt tender and delicate parts of both, and dreſſed them for him.

And I will make them ſavoury Meat.] Dreſs it ſo, as to pleaſe his Palate; and not to be diſtinguiſhed by him from Veniſon. For, we know, the natural taſte of things may be quite altered, by various ſorts of Seasonings, as we call them: And ordered in ſuch manner, that *Bochartus* ſays he knew ſkilful Huntsmen take a Paſty made of Beef, for Veniſon.

Ver. 11. *An hairy Man.*] In the Hebrew, *ifch Sair*, a rough Man, hairy like a Goat. For the same word *Sair* signifies a Goat, Gen. XXXVII. 31. Lev. IX. 15. and other places.

Ver. 12. *A deceiver.*] One that cheats his Father ; imposing on his Age, and on his Blindness : Which, he wisely considers, would have been an high Provocation if it had been discovered.

Ver. 13. *Upon me be thy curse.*] i. e. There is no danger : I will warrant the success.

Ver. 15. *Took goodly Raiment, &c.*] His best Clothes ; which most suppose were laid up in a Chest, among odoriferous Flowers, or other Perfumes : Both to preserve them from Moths, and to comfort the Brain when they were worn : For their smell is mentioned *verse 27.* It is a groundless fancy of the Jews, that these were Sacerdotal Garments, (and the very same that *Adam* wore, which descended to *Noah*, &c.) for, as there was no Sacrifice now to be made, so the Primogeniture did not make him a Priest, more than *Jacob*, as was noted before. One may rather say, these were Garments belonging to him, as Heir of the Family : Between whom and the other Sons, it's very probable the Affection of Parents was wont to make some difference in their Apparel.

Ver. 16. *Put the Skin of the Kids of the Goats.*] It is observed by *Bochartus*, That in the Eastern Countries, Goats-Hair was very like to that of Men. *P. I. Hierozoic. L. 2. c. 51.* So that *Isaac* might easily be deceived, when his Eyes were dim, and his Feeling no less decayed than his Sight.

Ver. 18. *Who art thou, My Son ?*] He suspected him, from his Voice, and returning so soon from Hunting.

Ver.

Ver. 19. *I am Esau thy first-born, &c.*] Here are many untruths told by *Jacob*, besides this, (for his Father did not bid him go, get him some Venison, nor did God bring this Meat to him, which he had prepared, &c.) which cannot be wholly excused : But it must be confessed, he and his Mother were possessed with a false Opinion, That they might deceive *Isaac*, for the good of his Family.

Arise, I pray thee, and sit and eat, &c.] He was lying upon his Bed, one would guess by this, being aged and infirm : And he intreats him to raise up himself, and sit : For so they did in those Days (as we do now) at their Meals. This appears afterwards, when *Joseph's* Brethren sat down to eat Bread, XXXVII. 25. and sat when they eat with *Joseph* in Egypt, XLIII. 33. And so *Homer* makes all his *Heroes* sit at their Feasts, as *Athenaeus* observes : Which Custom continued among the *Macedonians* in the days of *Alexander*, as *Bochartus* observes in his *Hierozoic.* P. I. L. II. c. 50.

Ver. 21. *Come near, &c.*] *Isaac* still suspected by this long discourse with him, wherein he observed his Voice, that it was not *Esau*. And the *Hebrews*, in *Berechith Rabba* say, that he fell into a great sweat, and his Heart melted in him like Wax, while he talked with him : So that an Angel came to support him, from falling down.

Ver. 23. *So he blessed him.*] After he had once more askt him whether he was his very Son *Esau*, which *Jacob* affirmed, verse 24. who was punished for this Deceit, when he was cheated himself by *Laban*, in the business of his Wives, as well as in other things : And (as the *Hebrews* observed) he that deceived his Father by the Skins of the Kids of Goats,

was deceived himself into a false opinion that *Joseph* was killed; by his Brethren dipping his Coat in the Blood of a Kid of the Goats, *Gen. XXXVII. 31.*

Ver. 26. *Come now and kiss me.*] Some think he had a desire to be satisfied that way, whether he was *Esau* or not. But I take it rather, to be a Token of his great Love and Affection, wherewith he bestowed his Blessing upon him.

Ver. 27. *He smelled the smell of his Raiment.*] As he embraced him, he perceived the fragrancy of his Garments: Which he could not before, while he stood remote; his Senses being weak and dull. The *Jews* who fanſie theſe to have been the Garments wherein *Adam* miniſtred; imagine alſo that they retained the ſcent which they had in *Paradiſe*. So *Bereshith Rabba*, and *R. Sol. Jarchi*, as *Braunius* obſerves, *L. I. de Veſtib. Hebr. Sacerd. c. 4.*

See, the smell of my Son.] The apprehension of one Senſe, is, in this Language, often uſed for the apprehenſion of another, (as *Maimonides* ſpeaks, *P. I. More Nevoch. cap. 46.*) as, *ſee the Word of the LORD*, *Jer. II. 31. i. e. Hear his Word.* And ſo in this place, *See the ſmell* is as much, as *Smell the Odour of my Son*, &c. But it may ſimply ſignifie, *Behold, or obſerve*; *no Field that God hath adorned with the greateſt variety of the moſt fragrant Flowers, ſmells ſweeter than my Son.*

Ver. 28. *Therefore God give thee, &c.*] I take it for a ſign that *God will give thee*, (for ſo it may be tranſlated, as a *Prophecy*, as well as a *Prayer*) the greateſt abundance: Which proceeds from a rich Soil, well watered from Heaven. Theſe two are the cauſes of Plenty.

The

The Dew of Heaven.] Rain fell only at certain Seasons, in that Country : But there was a recompence for it by large Dews ; which very much refreshed the Earth ; and are represented in Scripture as a Divine Gift, *Job XXXVIII. 28: Micah V. 7.* which God threatens sometimes to withhold, because of Mens Offences, *1 Kings XVII. 1.*

Ver. 29. Let People serve thee, &c.] As the former part of the Blessing relates to Wealth : So this, to Dominion and Empire : Which was signally fulfilled in the Days of *David*, when the *Moabites, Ammonites, Syrians, Philistines*, and *Edomites* also were subdued under him.

Let thy Mother's Sons bow down to thee.] This is a third part of the Blessing, giving him a Prerogative in his own Family : And in the next words he pronounces a Blessing upon all that should be Friends to him ; as on the contrary, a Curse upon his Enemies.

Ver. 33. Isaac trembled very exceedingly.] What the *Hebrews* say upon *verse 21.* (see there) had been more proper here : That his Heart melted ; and he was ready to swoon away.

Who ?] A broken form of Speech.

Yea, and he shall be blessed.] He had blessed him so Seriously, and with such Affection, and (it is likely) extraordinary Confidence of God's Approbation, that he would not revoke it. For he felt, as I take it, the Spirit of Prophecy upon him, when he pronounced this Blessing : And it inlightned him to understand the Oracle formerly delivered, *XXV. 23.*

Ver. 35. Taken away thy Blessing.] Which I intended to have bestowed on thee ; looking upon it as thine, by the right of being my First-born.

Ver.

Ver. 37. *All his Brethren.*] His Kindred.

What shall I now do unto thee, my Son?] Having given Jacob so much; it was but a small matter he could do for him.

Ver. 39. *Behold, thy dwelling shall be the fatness, &c.*] Some have translated it, *Thy dwelling shall be without the fatness of the Earth, and the Dew from above:* But by *thy Sword shalt thou live, &c.* i. e. He prophesies that he should inhabit a poor Country: But maintain himself plentifully by his Sword. For, otherwise (they think) his Blessing would be the same with Jacob's, verse 28. But if we retain our Translation, there is a manifest difference between this and Jacob's Benediction. For here he makes no mention of plenty of *Corn and Wine*; and gives him no such *Dominion* as he did to Jacob, (the Jews observe other differences) and whatsoever *fatness* was in the Soil of his Country, it did not last, as appears by *Mal. I. 3.*

Ver. 40. *By thy Sword shalt thou live.*] Live upon Spoil. Or, as others interpret it, be in perpetual War to defend thy Country.

And shalt serve thy Brother.] Here Isaac speaks out, the very words of the Oracle mentioned before, XXV. 23. which was fulfilled in the days of David, 2 Sam. VIII. 14. and 1 Chron. XVIII. 13. (the Circumstances of which Conquest are more fully described, 1 Kings XI. 15, &c.) And again, after they had recovered some strength, Amaziah made great slaughters among them, 2 Kings XIV. 7. As the Maccabees did afterwards, 1 Macc. V. 65. and at last were utterly disabled by Hircanus, the Son of Simon Maccabeus, as we read in Josephus, L. XIII. Antiq. c. 17.

When

When thou shalt have the Dominion.] St. Hieron and the LXX do not understand this of their having any Dominion over the Seed of Jacob (which we never read of) but only of their re-gaining Power to shake off subjection to them, as it follows in the next words.

Thou shalt break his Yoke from off thy Neck.] Which they did in the Days of *Joram*, as we read, *2 Kings VIII. 20, 22. 2 Chron. XXI. 8, &c.*

Ver. 41. And Esau said in his Heart.] Designed and resolved within himself: And, as it should seem, was so full of it, that he could not contain his Purpose within his own Breast, but in his Anger blurted it out to some Body; who told it to *Rebekah*.

The days of mourning for my Father, &c.] He will die shortly, (in which he was deceived, for he lived *three and forty Years* after this) and then I will be revenged. He had some regard to his Father still remaining (whom he would not grieve) but no consideration of his Mother, who had helpt Jacob to supplant him.

Ver. 44. Tarry with him a few days.] A Year or two. But herein she also was mistaken: For he did not return in *twenty Years* time.

Until thy Brother's fury.] Time, in which various things happen, very much allures Fury and Rage.

Ver. 45. And he forget, &c.] The memory of it be much worn out, and grown weak.

Why should I be deprived of you both in one day?] She had reason to think, that if *Esau* killed *Jacob*, and the Publick Justice did not punish it (according to the Precept, *IX. 6.* which had settled Courts of Judicature) God himself would prosecute *Esau* with his Vengeance, as he did *Cain*.

Ver..

Ver. 46. *I am weary of my life, because of the Daughters of Heth.*] The two Wives of *Esau*; who were *Hittites*, were such a continual vexation to her; that she wisht rather to die, than to live among them.

If Jacob take a Wife, &c.] She pretends only this reason for sending *Jacob* among her Kindred; and says not a word of the danger his Life was in: For she would not afflict her Husband; but only preserve her Son.

What good shall my life do me?] I had rather die than live in such perpetual vexation: Therefore let him go and take a Wife, as *Abraham* did for thee, of our Kindred.

C H A P. XXVIII.

Ver. 1. **A**ND *Isaac called Jacob.*] Sent for him to come to him.

And blessed him.] Renewed and confirmed the Blessing he had already given him: That it might not be thought to be of less force, because procured by Artifice and Subtilty, XXVII. 35.

Ver. 2. *To Padan-Aram.*] See XXV. 20.

Ver. 3. *And God Almighty bless thee, &c.*] This is the solemn Blessing mentioned *verse* 1. wherein he ratifies what he had done: And more fully and distinctly settles the Land of Promise upon him; and makes him the Father of the promised Seed.

Ver. 4. *Give thee the Blessing of Abraham.*] The Blessing of *Abraham* was, that he should inherit the Land of *Canaan*; and that in his Seed all the Nations
of

of the Earth should be blessed, *Gen. XV. 18. XXII. 18* : Both which he now confirms to *Jacob*.

Ver. 5. And Isaac sent away Jacob.] In some haste, as the *LXX* translate *verse 2. Arise, flee*, i. e. depart without any delay. Which looks as if *Rebekah* had at last, suggested something to him of the Danger he was in.

And he went to Padan-Aram.] Prepared himself to go, and set forward. Or, else it is spoken by anticipation ; for he did not come thither till after several Passages ; which are related in this and in the next Chapter.

Son of Bethuel the Syrian.] See *XXV. 20*.

Jacob's and Esau's Mother.] Now *Jacob* is put first ; as being lately declared *Isaac's* Heir, and Heir of all the Promises.

Ver. 9. Then went Esau unto Ishmael, &c.] To the Family of *Ishmael* ; for he himself died *fourteen* Years ago. And therefore *Nebaioth* (his eldest Son, *XXV. 13.*) is here mentioned, as the present Head of the Family : Whose Sister *Esau* married. Whereby he showed himself not to have any great regard to the Divine Revelation : Otherwise he could not but have known, that this Family, being descended from a Bond-Woman, was not to inherit the Promises made to *Abraham* and *Isaac*.

Ver. 10. Jacob went out from Beer-sheba, &c.] Quite alone, without any Servants to attend him, and without any Presents to court a Wife, or gain the Kindness of *Laban* : Neither of which were wanting, when *Abraham* sent *Eliezer* to take a Wife for *Isaac*. But as he was sent away in haste, (as I noted before, *verse 5.*) so hereby the Anger of *Esau* was mitigated, who at present was left the sole Possessor of

all *Isaac's* Riches, and saw *Jacob* depart in a poor Condition. This also was an act of Divine Faith, that God would take a singular Care of him, and let him want nothing. And as they could not but hope that *Laban*, being so near a Relation, would be glad to see him and entertain him : So it is probable he might carry Letters of Credence with him, that he was to be Heir to *Isaac* ; as *Eliezer* assured them *Isaac* was to be to *Abraham*, XXIV. 36. We are to suppose likewise, that he was not sent without Money to bear his Charges, (as we speak) and had some Provision with him : For we read of *Oil*, *verse* 18. which he poured on the top of the Pillar.

Ver. 11. *And he lighted upon a certain place, &c.*] A convenient place (shaded with lovely Trees ; see *verse* 19.) to lodge in : Unto which he did not go by design ; but hapned (as we speak) upon it, when he did not think of it.

And he took of the Stones of that place.] One Stone, from among many others that were there : As appears from *verse* 18. The same form of Speech was observed before, XIX. 29. XXI. 7.

Ver. 12. *And he dreamed.*] He had the following Representation made to him in a Dream.

Behold, a Ladder, &c.] It is judiciously observed by *Maimonides* in his Preface to his *More Nevochim*, that there are two sorts of *Prophetick Parables* (as he calls them,) in one of which, every word hath some peculiar signification : In the other, the whole Parable represents the thing intended, but every word hath not it's weight ; some serving only for Elegance. Among the first sort he reckons this : In which *the Ladder* may be thought to represent the Divine Providence, which governs all things ; and particularly

HOW

now directed *Jacob* in his Journey, every step of which was under God's Guidance. It being set upon the Earth denoted, he thinks, the steadfastness of Providence, which nothing is able to shake. And the top of it reaching to Heaven signifies, that it extends it self all the World over; to every thing, great or small, high or low: And the several steps in the Ladder, the Motions and Actions of Divine Providence. The *Angels* which went up and down, signifies that they are the great Ministers of God's Providence, by whom he manages all things here below: And that they are never idle, but always in motion to serve those especially who serve God faithfully. Their *ascending* represents their going to receive the Divine Orders and Commands; and their *descending*, the execution of his Orders. Or, (with a peculiar respect to *Jacob's* present Condition) the one signified, their safe Conduct of him in his Journey to *Padan-Aram*; and the other, their bringing him safe home again.

This is infinitely more solid, than the Conceit of almost all the ancient *Rabbins*, that God represented in this Ladder, the *rise*, and the *fall* of the *four* great *Monarchies*. For where is there any mention in this Dream of *four* Angels? Or, of *seventy* Steps representing the *seventy* Years Captivity in *Babylon*? Or, of *two* and *fifty* Steps representing the time of the Reign of the *four* Kings of *Persia* and *Media*, according to their computation? &c. All this is the pure invention of idle Men, who dream upon the Holy Scriptures.

Ver. 13. *And behold, the LORD stood above it.*] Finally, he saw the *Divine Majesty*, or *Glory*, (so the *Targum* here expounds it) as the unmovable Mover

of all things. From whom all comes as the first Cause, and to whom all returns, as the last End.

I am the LORD God, &c.] This is the first time that we read of God's appearing to *Jacob*: And it was only in a Dream. But it made such a deep impression upon him, that he doubted not of the Truth of what was now expressly promised him by God himself; that he should have the *blessing of Abraham*, as his Father had told him, *verse 4.*

Ver. 15. *Behold, I am with thee.*] Or, will be with thee, *i. e.* My peculiar Providence shall be over thee, and take Care of thy safety, as *Maimonides* well expounds it; in his *More Nevoch. P. III. cap. 18.*

I will not leave thee, &c.] This shows the intent of the Dream was to comfort *Jacob*, in his solitary and poor Condition, by an assurance that God's watchful Providence should attend him, till he had accomplished all his Promises to him.

Ver. 16. *Surely the LORD is in this place.*] By his special extraordinary Presence: For here he had manifested himself to him, and given him singular Assurances of his Favour; and that the very first Night, after he went from home: Which made this place more acceptable to him than his Father's House. For now he was become a Prophet, as *Maimonides* observes, *More Nevoch. P. II. cap. 45.* where he says, That they who Prophesie in a Dream, do not call it a Dream after Prophecy is come to them in a Dream, but simply say, it was a Prophecy. Thus the Patriarch *Jacob*, after he awakned out of his Prophetick Dream, (wherein he heard the LORD speak to him, *verse 13, 14.*) he doth not call it a Dream, but roundly says, *Surely the LORD is in this place, &c.*

And

And I knew it not.] I did not expect to meet with such a Divine Appearance and Revelation to me.

Ver. 17. *And he was afraid.*] Possessed with a Religious, Awful Apprehension of God. Which made him say,

How dreadful is this place ?] With what Reverence ought I here to behave my self ?

This is none other but the House of God.] The Divine Majesty dwells here : This is not a common Place, but a Sacred ; having a Divine Presence in it.

And this is the Gate of Heaven.] Here God keeps his Court, attended by his Holy Angels : Whom he had seen come from Heaven hither, and go up from hence thither. So Mr. Mede explains it, *Book II. p. 436.* The Presence of God in one Place more than another, consists in his *Train* or *Retinue*. A King is there, where his Court is : And so God is there *especially present*, where the Angels keep their Station. Which is the meaning of the *Gate of Heaven*, i. e. Heaven's Court : For the *Gate* was wont to be the Judgment-Hall, and the Place where Kings, and Senators used to sit, attended by their Guards and Ministers.

Ver. 18. *Took the Stone and set it up for a Pillar.*] Upon the top of some other Stones, which he heaped up together : That it might remain as a Monument of the Divine Mercy to him ; and preserve the Memory of this Heavenly Vision : And that by this Token he might know this Place, when God brought him back again, and commemorate his Goodness to him here.

This Stone was held in great Veneration by the Jews in future times, and translated to *Jerusalem*.

After

After the destruction of which by *Titus*, they were wont (upon that Day when it was taken, which was the only Day they were permitted to come thither) with great Lamentation and rending their Garments, to go and anoint this Stone. Such is the Power of fond Superstition. See *Vossius, de Idolol. Lib. VI. cap. 38.*

Poured Oil on the top of it.] Not in honour of this Stone, (as *Bonfrerius* himself confesses) much less of any Idol to which it was dedicated: But to consecrate it as a Monument of God's great Mercy to him, in the before-mentioned Celestial Vision. Oil, it appears by this, was anciently used, in consecrating things, before the Law of *Moses*: And not only in this Family, but in others also it is probable; from whence the *Pagan* Custom came of anointing Stones, which by *Theophrastus* are called *ἁγία ἁλίδες*, upon which Superstitious People were wont when they met with them in the High-ways, to pour Oil and fall down and worship. A great many Authors mention them, which are collected by *Elmenhorstius* in his Observations upon *Arnobius*, p. 37. They that would be satisfied how wretchedly some of the *Romish* Writers plead for the worship of Images from this very place, may read Dr. *Jackson's* Treatise of the Original of Unbelief, Chap. XXXV. where he excellently explains this action of *Jacob*, n. 5, 6, 7.

Ver. 19. And he called the Name of that place Bethel.] From this word Bethel, came the word *Βαρυθλία* (as *Scaliger* in his *Animadv.* upon *Euseb.* p. 198. and others think) among the Heathen: Whereby they denoted rude Stones, which they worshipped either as Symbols of Divinity, or as true Gods, animated by some heavenly Power. Of which worship
see

see Photius in his *Bibliotheca*, CCXLII. But especially Bochartus, L. II. *Canaan*, cap. 1. where he shows the Phœnicians (at least as the Jews think) first worshipped this very Stone which Jacob anointed: And afterward consecrated others, which they called *Betylia*, and *Betyli*, in memory of this Stone anointed at Bethel. See p. 785, 786. Certain it is, this Idolatrous Practice came very early into the World: Which made Moses forbid the erecting of such Pillars, they being in his time converted to a prophane use, *Lev. XXVI. 1. Deut. XII. 3. XVI. 22.*

But the Name of that City.] Which was near to the place, where this Pillar was set up.

Was Luz at the first.] So called, perhaps, from the many Almond-trees which grew there, (for *Luz* signifies an *Almond*, see XXX. 37.) among which it is probable Jacob took up his lodging, because they were a kind of Covering to him. Both this *Luz* in the Tribe of Benjamin, and the other among the Hittites in the Tribe of Ephraim, *Judg. I. 26.* Bochart doubts not had there Name from this Original, L. I. *Canaan*, cap. 35.

Ver. 20. Jacob vowed a Vow.] This is the first Vow, that we read of in Scripture: Which all Men allow is a part of Religion, and so was acknowledged by the Law of Moses, *Deut. XXIII. 21. Psalm L. 12. Psalm LXV. 2, &c.*

Perhaps Jacob was the first, that in this manner expressed his devout Affection towards God.

If God will be with me, &c.] Perform his Promise to me, *verse 15.*

Give me Bread to eat, &c.] Support and maintain me; which is the explication of the Promise.

Ver.

Ver. 21. *Then shall the LORD be my God.*] I will most Religiously worship and serve him. Which doth not imply, that he would not worship him, if he did not bring him home in Peace: But that, if he did, he would perform some special Service to him, and worship him with extraordinary Devotion: Consecrating (as it follows) this Place to his Honour; offering him Sacrifice, and giving him the Tenth of all he had, to maintain his worship.

Ver. 22. *And this Stone, which I have set for a Pillar.*] All Pillars were not unlawful, but such only as were for Idolatrous uses: As *Maimonides* resolves, *L. de Idol. cap. VI. §. 8.* And therefore the *Jews* so expound those words, before-mentioned, *Thou shalt not set thee up any Statue or Pillar, which the LORD thy God hateth, Dent. XVI. 22.* concerning Pillars set up for worship, not of those for memorial.

Shall be God's House.] Here will I set apart a Place for God's Solemn Worship and Service: Build an Altar, and offer Sacrifice, &c. See XXXV. 3.

Give the tenth unto thee.] *Δεκάτην τῆς κτηνοτροφίας*, saith *Josephus*, the Tithe of all his In-come; for the maintenance of Burnt-Sacrifices, and such like pious Uses; and, perhaps, for the relief of the Poor. As for the Priests we do not yet read of any Tithe given to them: Though *Mr. Selden* (in his *History of Tithes*, p. 4, &c. and *Review*, p. 451.) thinks they were paid to *Isaac*, who was then Priest of the Family. And so *Bishop Montacute* in his Book against him, p. 199. who observes that we read only of *Abraham* and *Jacob* paying Tithe, not of *Isaac*; Because *Isaac* was a more special Type of Christ than either of

of these. And *Abraham* and *Jacob* were Types of those two People who were to have part in the true *Isaac*; for *Abraham* was Father of all the Faithful; and *Jacob* was the Type of the *Synagogue*; as *St. Ambrose* handles these Matters in the Life of *Abraham*. Yet the same Bishop confesses, That many doubt whether *Jacob* paid the Tenth of all to *Isaac*, or immediately to God: Because *Jacob* also was a Priest himself. See p. 205, &c.

This, I think, we may certainly conclude from this place, That *Jacob*, the Grand-Child of *Abraham*, vowing the Tenth of *all*, as *Abraham* had given the Tenth of the *Spoil*, he was induced to it, by the Custom, which was then among Religious People. How they came to pitch upon this Portion, rather than a *Fifth*, *Sixth*, or any other, is not so easie to be resolved. But they seem to speak with much Reason, who observe that in this Number *Ten*, all Nations in a manner end their Account (*Aristotle* in his *Problems*, §. XV. L. 3.) and then begin again with compound Numbers. Or, as others phrase it, This is the end of less Numbers, and the beginning of greater. So that it was lookt upon as the most perfect of all other; and accordingly had in great regard. But, after all, it seems most likely to me, that they had some Divine Direction for it, as they had for Sacrificing. And it may be further noted, That what they gave to their *Kings* was the Tenth Part, as well as what they gave to God. And nothing more common among the *Gentiles* than *Tenths* paid to their *Kings*; and that very anciently, for it appears from *1 Sam. VIII. 14, 15, 17.* that it was part of the *Jus Regium* among the *Eastern* People. *Aristotle* himself mentions it under the Name of *Παράβολον*, an ancient

ent Law in *Babylon*: And it was also used in *Athens*, which was a Commonwealth, as Dr. *Spencer* shows in his Learned Work, *de Leg. Hebr. Ritual. L. III. cap. X. §. 1.* And Bishop *Mountague* shows they were paid among the *Romans*, p. 248, &c.

C H A P. XXIX.

Ver. 1. **A**ND Jacob went on his journey.] Because the Hebrew Phrase, for went on, is lift up his Feet; some will have it that he proceeded most cheerfully in his Journey, after this Glorious Vision. Which we may believe to be true, though not signified by this manner of speaking.

To the People of the East.] To *Mesopotamia*, which lay Eastward from *Canaan*.

Ver. 2. *A great Stone upon the Well's mouth.*] To keep the Water clean and cool.

Ver. 5. *Laban the Son of Nahor.*] Grand-Son of *Nahor*: Who is mentioned rather than *Bethuel*; because he was the Head of the Family.

Ver. 6. *Rachel his Daughter.*] Her Name in Hebrew signifies a Sheep. For it was anciently the manner to give Names, even unto Families, from Cattle both great and small. So *Varro* tells us, *Lib. II. de Re Rustica, c. 1.*

Multa nomina habemus ab utroque pecore, &c. a minore PORCIUS, OVILIUS, CAPRILIUS; a majore, EQUITIUS, TAURUS, &c. See *Bochart, P. I. Hierozoic. Lib. II. cap. 43.*

Ver.

Ver. 7. *It is yet high day, &c.*] A great deal of the Afternoon yet remains. It was the Custom of those *Eastern* Countries, where the Sun had great Power in Summer time, to bring their Flocks towards Noon into shady places, where there was Water to refresh them: Otherwise the extream Heat would have killed them. There they rested (it appears by many places of Scripture; particularly *Cantic. I. 7.*) till the Heat of the Day was over, and then having watered them again, they carried them out to feed till Sun set.

Ver. 9. *For she kept them.*] It was a noble Employment in those Days to keep Sheep: Whence God himself hath the Name of the *Shepherd of Israel*. She had those under her, we are to suppose, who took the greatest Pains about them; but she was the Chief Shepherdess, who inspected them all.

Ver. 10. *Went near, and rolled the Stone.*] He was stronger, or more dextrous at such things, than any Body there: Or, the meaning is, he assisted in this Work; and, perhaps, was the first that set to his Hand about.

Ver. 11. *Jacob kissed Rachel.*] Having told her who he was, and satisfied her of the Truth of it, then (after the Custom used among near Relations, at their first meeting) he saluted her: And that with more than ordinary Affection, for he wept for Joy to see her. *Laban* in like manner kissed him.

Ver. 12. *Her Father's Brother.*] So all near Relations are called, *verse 15.*

Ver. 13. *He told Laban all these things.*] Which are mentioned in the fore-going and this Chapter: The reason of his coming from home; God's Pro-

vidence over him in his Journey; and his happy meeting with *Rachel*.

Ver. 14. *Surely thou art my Bone and my Flesh.*] So very near of Kin to me, that I can deny thee nothing.

Ver. 15. *Because thou art.*] Or, as *de Dieu* translates the word *Haci*, (and gives many Instances of it) *Art thou not my Brother?* Is it fit then, that thou shouldst serve me for nothing?

Ver. 17. *Leah was tender-eyed.*] Some translate it, *had delicate Eyes.* So the *Chaldee*: And then the meaning is, *All her Beauty lay in her Eyes.*

Beautiful and well-favoured.] Was every way amiable: Being well shaped, having good Features, and a fine Complexion.

Ver. 18. *I will serve thee seven Years for Rachel, &c.*] He had not brought Money enough with him to purchase a Wife, (as the manner was in those Days) and therefore offers his Service, for seven Years, instead of it.

Ver. 19. *It is better that I give her thee, &c.*] He seems to answer cunningly: And yet one cannot but take it for a Contract; as it appears to have been, by *verse 21.*

Ver. 20. *They seemed unto him but a few Days.*] He valued *Rachel* so much, that the Price at which he purchased her seemed inconsiderable.

Ver. 21. *Give me my Wife.*] So she had been by Contract, ever since it was made, (*verse 19.*) and he doth not now demand that he might have her to Wife; but that he might enjoy her: Being already his Wife by that solemn Agreement made seven Years ago.

Ver. 22. *Laban gathered together the Men of the place.*] All such private Contracts were completed, by

by the Elders or Governors of the Place; in the presence of all the People. We had an Instance of this before in *Abraham's* purchase of a *Sepulchre* for his Family, XXIII. 11, 18. Which was a Sacred and Religious thing, as well as the Rites of Marriage; and therefore both of them *Publici Juris*, as *Cornel. Bertram* speaks, part of the Publick Care.

Ver. 23. *In the Evening.*] At Bed-time.

Brought her to him.] The Modesty of those Times made them bring the Bride to her Husband's Bed, veiled, and without lights : So that it was the easier for *Laban* to deceive *Jacob* by bringing *Leah* to him. Whom he could not hope so readily to dispose in Marriage, as *Rachel*; because she was homely.

Ver. 24. *Gave unto his Daughter, Zilpah his Maid, &c.*] A very poor Portion : Yet all that he gave to *Rachel* afterward, *verse* 29. which made them say, That he used them as Strangers, not as his Children; putting them off without any Portion, XXXI, 14, 15.

Ver. 26. *It must not be so done in our Country, &c.*] We do not read of any such ancient Custom : And therefore this seems a mere shift, or a jest. Or, if it had been true, he should have told it *Jacob* beforehand.

Ver. 27. *Fulfil her week, &c.*] Perfect this Marriage with *Leah* by keeping a *seven* Days Feast, (as the Custom was) and then thou shalt have *Rachel* also. For he doth not speak of a Week of Years, but of Days; as *Mr. Selden* shows out of many Authors, *L. V. de Jure N. & G. cap. 5.* where he hath this plain Commentary upon these words.

Marriages are to be celebrated, according to Custom, by a seven Day's Feast : Compleat this Marriage thou hast begun with Leah, and then upon Condition of another

ther seven Years Service, thou shalt marry Rachel also; and keep her Wedding-Feast seven Days.

Ver. 30. *And served with him yet other seven Years.*] After he had solemnly married *Rachel*, and bedded her, (as we speak) for that he did, *seven Days* after his Marriage with *Leah* was accomplished. So this *Verse* begins, *And he went in also unto Rachel*, and then began his other *seven Years Service*. There was no positive Law, as yet, against such Marriages as this, (with two Sisters) which were afterwards expressly condemned: But at present indulged; as the Marriage of a Man's own Sister was in the beginning of the World. Whence that saying of the *Jews* in the *Gemara Hierosol.* upon the Title *Sanbedrim*, *The World was built by Indulgence.* And *Jacob*, it is very likely, thought there was an unavoidable necessity for his marrying these two Sisters. For *Rachel* was his true Wife; *Leah* being imposed upon him by a Cheat. But, having known her, he concluded he could not honestly leave her; no more than he could *Rachel*, to whom he was first contracted.

Ver. 31. *Leah was hated.*] Comparatively, not absolutely. For *Leah* having joyned with her Father to deceive him, he could not love her so well as *Rachel*; to whom he had engaged his first Affection.

Ver. 32. *Reuben.*] The Name of this Son, and of all the rest that follow, are derived from the *Hebrew Tongue*: Which shows that *Laban's* Family spake the same Language with *Abraham's*; with some little variation, as appears afterward, XXXI. 47.

C H A P. XXX.

Ver. 1. **E***nvied her Sister.*] Was so grieved, that it made her fret, into Impatience and Rage. For it is a frantick Speech which follows.

Give me Children or I die.] I shall make my self away, (as we now speak) or die with Grief. See here the great danger of two eager and impatient Desires : The fulfilling of which, was her death indeed.

Ver. 2. *Jacob's Anger was kindled.*] He conceived a just Indignation against her Impatience, which he expresses with some heat.

Am I in God's stead, &c.] Is it in my Power to give, what God thinks fit to deny ? Thus he puts her in mind of what the *Psalmist* said afterward, *Children are a gift that cometh of the LORD*, as the old Translation hath it, CXXVII. 3.

Ver. 3. *Behold my Maid Bilhah, go in unto her.*] She followed the steps of Sarah, *Jacob's* Grand-Mother, (XVI. 1.) in adopting the Son of her Maid-Servant : Whom she gave to *Jacob* out of the same Principle, that Sarah gave *Hagar* to be *Abraham's* Wife ; a vehement Desire to fulfill the Promise, that their Seed should be as the Stars of Heaven ; and especially the Promise of the *Messiah* ; which made them so extremely troubled at Barrenness.

She shall bear upon my Knees.] Bring me a Child, whom I may set upon my Knees, as my own. For so it follows.

That

A COMMENTARY

That I may have Children.] Though not by my own Body, yet by her. For she being *Rachel's* Servant, the Children that were born of her, were *Rachel's* Children, not her own.

Ver. 4. *And she gave him Bilhah her hand-maid to Wife.*] Of such kind of Wives as this and *Zilpah*, verse 9. see XXV. 6.

Ver. 6. *God hath judged me.*] Decided the Controversie between me and my Sister; and given Sentence on my side.

She called his Name Dan.] The Mother's sometimes gave Names to their Children (as *Leah* had done to hers, mentioned in the foregoing Chapter) but with the Approbation of the Father, who sometime controlled them, XXXV. 18.

Ver. 8. *With great wrestlings, &c.*] I have struggled exceeding hard (i. e. in incessant, vehement Desires, and perhaps in Prayers to God) to have another Child, before my Sister; and have prevailed.

Ver. 9. *Took Zilpah her Maid, and gave her to Jacob to Wife.*] Imitating her Sister, and perhaps out of the same Principle; hoping some or other of her Children might be the Father of the *Messiah*: And therefore the more Children she had, the more likely some of them might be so happy.

Ver. 11. *A troop cometh.*] The Hebrew Writers generally expound it, *Good fortune cometh*: as Mr. Selden shows in his *Syntagm. de Diis Syris*, Cap. I. And the LXX translate it ἐντυχῆ, in a lucky hour: And other Greek Versions πτύχη, as in St. Chrysostom, (Hom. LVI. on this Book) who expounds it ἐντυχεν τῷ σκόπῳ, I have obtained my aim. Others have ἐντύχημα, which is the same: Whence the Latin anciently had it, *Beata facta*, or *Felix sum*, as in St. Austin,

stin, Q. XCI. in Gen. And this seems to some to be nearer to the *Hebrew* than any other Translation; because what other way soever we expound the word *Gad* either for a *Troop*, or *Fortune*, we must make two words of *Bagad*, as the *Maforites* do, and take ג to signifie as much as נב, according as we translate it, *A Troop cometh*, or *Good Fortune cometh*. But I see no necessity of this, for taking *Gad* for a *Troop*, it may be simply translated, *With a Troop*; a *Troop* shall follow this, *i. e.* a great many more Children. And it must be confessed that *Jacob* in his Blessing, XLIX. 19. doth allude to this signification of the word, which I doubt not is the truest. For *Gad*, or *Gada* never denotes *Fortune* any where, but in the *Targum* of *Onkelos* and *Jonathan*, and among the *Rabbins* who follow them: And therefore this may be lookt upon as a later not the ancient signification of the word.

Ver. 14. *In the days of Wheat-harvest.*] Which began at *Pentecost*, when the First-Fruits of it were offered; as *Barley-harvest* began at the *Pasover*.

Mandrakes.] In the *Hebrew* the word is *Dudaim*: Which here signifies the *Fruit* of a *Tree* or *Plant*, (whatsoever it be) and in the *Book of Canticles* VII. 13. it signifies the *Flowers*; and these are the only two places where this word is found in the *Bible*. Which *Job Ludolphus* gives many reasons to prove, cannot signifie a *Mandrake*: For the *Flowers* of that have a bad smell, and the *Fruit* of it a bad taste. And therefore, after great variety of *Opinions*, he concludes it to be that which in *Syria* they call *Manz*: Which is an excellent sort of *Fruit*, growing upon a *Plant*, in the top of which there are great *Bunches* of it, like a *Cucumber*. From whence he fancies this

Fruit was anciently called *Dudaim* : From the Hebrew word *Dud*, which signifies, *propinquus, cognatus, amicus*, a Neighbour, Kinsman, or Friend. Such were these *Dudaim*, which he calls *Cognatos aut patres ab una stirpe profectos*, vide *Comment. in L. 1. Histor. Æthiop. cap. 9. n. 72.*

Ver. 15. *Taken away my Husband.*] It seems he had estranged himself, for some time, from *Leah's* Bed, out of his great Love to *Rachel*, or because he took little Delight in her. Or, *Rachel's* envy at her having so many Children, when she her self had none ; made her contrive ways to keep him from *Leah*.

Ver. 16. *Thou must come in to me, &c.*] I cannot think of any good Reason, either of this Contention among *Jacob's* Wives for his Company, or their giving him their *Minds* to be his Wives, or for *Moses* his taking such particular notice of all this ; but only the earnest Desire they had to fulfil the Promise made to *Abraham*, That his Seed should be as the Stars of Heaven for Multitude ; and that in one Seed of his (the *Messiah*) all the Nations of the Earth should be blessed. It had been below the Dignity of such a Sacred History, as this is, to relate such things, if there had not been something of great Consideration in them. And what can that be, but chiefly the Birth of the blessed Seed ; which was the Object of the Hopes of all pious People in those Days. For it is evident, both by *Rachel* and her Sister, that it was Children they desired, and not merely the Company of their Husbands : As it here follows, *verse 17.*

Ver. 17. *God hearkned to Leah.*] To her earnest Prayer, or vehement Desire : And gave her another Son.

Ver.

Ver. 18. *God hath given me my hire.*] I purchased my Husband's Company, and God hath repaid me, by the Gift of another Son. Unto which she adds a further Reflection; as if this was the Reward of her Kindness to her Husband, in bestowing her Maid upon him, to be his Wife.

Ver. 19. *Conceived again.*] The birth of this Son begat a greater Kindness between them; and made him less a stranger to her Bed.

Ver. 20. *God hath endowed me with a good Dowry.*] By restoring her Husband to her, and bestowing new Fruitfulness upon her: For she had ceased to bear, XXIX. ult.

Ver. 21. *Dinah.*] No reason is given of her Name: But it seems to have the same with that of *Rachel's* First-born by *Bilhab*, *verse 6.* For, as if she had now got the better of *Rachel*, she calls this Child by a Name, importing Judgment.

Ver. 22. *God remembred Rachel.*] He would not have *Leab* insult over her, nor triumph too much; and therefore blessed *Rachel* with a Son out of her own Womb. For that was to remember her.

Ver. 24. *Joseph.*] His Name seems to have been taken both from ending her Reproach, which she mentions before, *verse 23.* *The LORD hath taken away* (*Asaph* the Hebrew word is) *my reproach*: And from adding another Son to this.

God shall add to me another Son.] This was a great Expression of her Faith; more than we find in all the former Births.

Ver. 25. *Send me away.*] It is plain, by this, that the seven Years Service for *Rachel* were now finished; just when *Joseph* was born: And therefore he desires to be dismissed, having lived with him fourteen Years.

A COMMENTARY

To my own Place, and to my Country.] i. e. To his Father's House in *Canaan* : Which was his Country, because he was born there.

Ver. 26. *For thou knowest what service I have done thee.*] He appeals to himself, whether he had not served him with all Diligence and Fidelity : And therefore deserved to be dismissed after such long Labours.

Ver. 27. *I have learned by experience.*] Or, as the Ancients understood the word *Nichashti*, I have found by *Divination* : And *Aben Ezra* thinks he learnt it by consulting with his *Teraphim*. But there needed no such advice with them ; the thing was plain in it self, that he had brought Prosperity along with him into his House.

Ver. 29. *Thou knowest how I have served thee.*] With how much Care and Fidelity, as he had admonished him before, *verse 26.*

And how thy Cattle was with me.] How they prospered under my Care.

Ver. 30. *Blessed thee since my coming.*] So *St. Hierom* explains the Hebrew Phrase, *at my Foot* : Ever since I set my *Foot* within thy Doors ; or, since I entered into thy Service. Others expound it, *Where-soever I went*, or *by my leading thy Flock*. But *Maimonides* says this Phrase, *Leragli (at my Foot)* signifies *because of me ; for my sake*. And so he explains the like Phrase, XXXIII. 14. P. I. *More Nevoch. cap. 28.*

Ver. 31. *Thou shalt not give me any thing, &c.*] I will take nothing of thee at present ; but make this following Bargain with thee, for the future.

Ver. 32. *All the speckled and spotted, &c.*] In this place, and in XXXI. 10. there are four distinct words used to express what should be his.

The

The first of them is *Nakod*, which we well translate *speckled*. For the word signifies little *Points* or *Pricks*, which the *Greeks* call *σπυγμα*: As many have observed; particularly *Bochart* in his *Hierozoic*. P. I. L. II. c. 45.

The second is *Talu*, which signifies broader and larger Spots; which we frequently see in Cattle.

The next is *Akod*, which signifies spotted with divers Colours: But most properly, *Spots*, or rather *Circles*, or *Rings* about the Feet or Legs (which we translate *Ring-straked*) so *Symmachus* renders it λευκὸς ποδῶν, *white-footed*: And *Onkelos* and *Jonathan*, having *Marks on their Feet*; rather *Lists round their Legs or Feet*; for the word denotes *binding* or *twisting* about any thing.

And then the last word *Barud* signifies *whitish Spots* like *Hail*. For *Barud*, in *Hebrew*, is *Hail*.

This shall be my hire.] He doth not mean, that those Cattle which were already *speckled and spotted*, &c. should be given him: For that doth not agree with what went before, *thou shalt not give me anything*, (*i. e.* I will take nothing that is now thine) and besides, it would have been no wonder, if those that were *spotted* already should bring forth others like to themselves. Therefore the Sence is, That he would separate all the spotted Sheep and Goats; and then out of those which were of one Colour, he would have all that should prove hereafter at all marked with any of the fore-mentioned variety. Now this was a thing so unlikely to happen, that *Laban*, in the next *Vers*e, embraces the motion very greedily: Thinking that white or black Cattle, would bring forth none but such as were like themselves.

Ver.

Ver. 33. *So shall my Righteousness, &c.*] This separation being made, it would appear that if he had any spotted, they were not taken from *Laban's Flock*; but given to him by God out of them, as a Reward of his honest Diligence.

Ver. 34. *I would it might be according to thy word.*] He thought this so good a Bargain, that he was afraid *Jacob* would not stand to it.

Ver. 35. *Into the hands of his Sons.*] i. e. Of *Laban's Sons*, who were now grown up: Though, perhaps, when *Jacob* first came to him, they were so little as not to be able to look after the Flocks; which his Daughter therefore fed, XXIX. 9. As for *Jacob's Sons*, the eldest of them was scarce seven Years old; and therefore could not be fit for such Employment. *Laban* therefore went and separated the spotted Cattle from the rest; and then, lest *Jacob* should get any of them to mix with those of one Colour, he committed them to his own Sons, to be fed apart by themselves. And, as it follows in the next Verse, made a distance of *three days journey*, between the one and the other; that none might be in danger to stray to the Flock which was fed by *Jacob*: Unto whose Care were committed all that had no Spots at all.

Ver. 36. *Set three days journey, &c.*] That they might be sure, not to come near, so much as to see one another.

Ver. 37. *Of the Hazel.*] The Hebrew word *Luz* signifies an *Almond*, as *Bochart* proves at large, out of a great many Authors. And therefore *St. Hieron* here rightly translates it, *Virga amygdalina*. And the Hebrew Interpreters, who will have it signify an *Hazel-tree*, confess that herein they depart from the Opinion

Opinion of those that went before them. So *Aben Ezra* and *Kimchi*, who both acknowledge that the ancient Doctors expound it, *Almond-rods*.

And pilled white strakes in them.] He had three Artifices to compass his end. The first was this, To peel off the Bark from the Rods, at certain distances, till the white appeared between the Bark, which was of a different Colour. And these Rods, thus discoloured, he laid in the Channels of Water, at that time when the Cattle were wont to couple, (as it follows in the next *Verse*) that their Fancies might be painted with such divers Colours, as they saw in the Rods. See *verse* 40, 41.

Ver. 39. *And the Flocks conceived before the Rods, and brought forth, &c.*] The Greek Fathers ascribe this to the miraculous Operation of God, as *Bochart* observes in his *Hierozoic*. P. I. L. II. cap. 49. But the Latin Fathers, particularly *St. Hierom*, look upon it as done by the natural Operation of the Imagination. For which he alledges the like thing done in Spain among Horses and Mares: And brings *Quintilian* and *Hippocrates* to justify the like Conceptions in Women. Which he backs with a great Number of Authorities, out of *Galen* and other Writers: Who have observed indelible Marks, to have been impressed upon Children, by the Objects that were presented to their Mother's Imagination, at the time of her Conception.

And *St. Austin* says the *Egyptians*, by the like Device with this of *Jacob's*, had still a new *Apis*, or *Pied-Bull*, to succeed that which died: To whom they gave Divine Honour. But whatsoever Power there might be in natural Imagination to produce such Effects, it must be acknowledged that God gave an extra-

extraordinary Blessing to this. Contrivance : As appears by the Vision which *Jacob* says he had, wherein God (who had directed him to this Invention) promised to give it success, XXXI. 10, 11, 12. For Beasts have very rarely such a strong and vehement Imagination, as produces such Effects ; unless it be moved by some unusual Passion. And therefore we must confess that God excited and stirred up their Imagination ; which otherways would not have wrought in that manner ; at least, not in all the Cattle. For, let any Shepherd now try this Device, and he will not find it do, what it did then by a Divine Operation. *Vide G. Vossius, L. III. de Idolol. cap. 22.*

Ver. 40. *And Jacob did separate the Lambs, &c.]* One *Species* is put for all : And the meaning is, That those young Cattle (whether Lambs, or Kids of the Goats, &c.) which were thus brought forth spotted, he did not suffer to remain with the Flock of *Laban* ; lest he should say that he did him wrong by letting them mix together, and so bring forth spotted Cattle, (and perhaps he might also think that they looking upon *Laban's* one-coloured Cattle, might bring forth young ones like to them.) But, instead of this way of enriching himself, he had a *second* Artifice ; which was to put the spotted Cattle (produced by the former Device) foremost : So that *Laban's* Flock should always look upon them, and thereby be the more apt to conceive the like. And then it follows, in the end of this *Verse*.

He put his own Flocks by themselves, and put them not to Laban's Cattle.] Which looks like a repetition of what was said in the beginning of the *Verse* : But the meaning is, That those which brought forth spotted,

spotted, by this second Artifice, he also put by themselves; and suffered them not to be mingled with *Laban's* Cattle: As before he had separated those that were brought forth spotted, by looking upon the Rods.

Ver. 41. *And it came to pass, when the stronger Cattle did conceive, that Jacob, &c.*] This was his third Artifice: Which is thus expounded by the *Chaldee* and a great number of other Authors, (which may be seen in *Bochart*, P. I. *Hierozyic.* L. II. cap. 46.) that he laid the Rods before the Cattle only in the Spring-time, when the Sun was ascending, and the Cattle lusty and vigorous: But let them alone when the Cattle came together in *September*, or the declension of the Year, (for they bred twice a Year in those Countries) at which time they were become more feeble. If he had always laid the Rods before the Cattle, there might have been none but spotted, and so *Laban* have been quite impoverished. Therefore he chose to do it only in their first and prime Copulation, which was in the Spring-time: And omitted it in the latter, which was in the Autumn. Our famous Mr. *Mede* follows this Interpretation, *Discourse* XLV. p. 355. But there is no certainty in it: For *Pliny* and *Columella* prefer these begot in Autumn, to those begot in the Spring. And therefore our Translation is most proper, which represents *Jacob*, as using this Artifice, of laying the Rods before them, only when the stronger Cattle came together, and not when the weaker. And so the LXX understood the words, without respect to the former or latter breed: And so the *Hebrew* words import, as *Bochartus* shows in the place before-named, pag.

Ver. 43. *And the Man increased exceedingly, &c.*] Some have made it a question, whether he got all this Riches honestly; because *Laban* did not think of his using any Art, but only of bare casual Productions. But, as what was not directly against the Contract, may be thought to be allowed by it; so it is certain that *Jacob* might lawfully take what God bestowed upon him: Who seems to have directed him by an Angel to use this Artifice; or, at least, testified his Approbation of it: Intending to transfer unto *Jacob* the Wealth of *Laban*, as he gave the Riches of the *Egyptians* to the *Israelites*. For the World is his, and the fulness thereof: And he may dispose of every thing in it, as he pleases.

Maid-Servants, &c.] To look after his Cattle; and after his Camels and Asles, which he also purchased.

C H A P. XXXI.

Ver. 1. **H**E *heard the words of Laban's Sons.*] Who uttered such discontented or threatening Speeches, as made him fear they would fall upon him and do him mischief. This was the first Cause of his resolved flight.

Hath taken away all that was our Father's.] They speak of him, as if he had been a Thief: Which made him suspect they would use him accordingly.

All this glory.] All these Riches, *verse* 16.

Ver. 2. *And Jacob beheld the countenance of Laban, &c.*] This was the second Cause of his Resolution

tion to be gone; That he saw by *Laban's* Looks things were not likely to go well with him, if he stay'd any longer.

Ver. 3. *And the LORD said unto Jacob, &c.*] This was the third Cause, *the Divine Majesty* appeared to him, and bad him be gone. And as he had his Warrant, so he seals it with his Promise to Protect him in his Return to his own Country.

Ver. 4. *Jacob sent and called Rachel and Leah.*] *Rachel* is first mentioned as his Chief Wife: For so she was in his designment: And so the Posterity of *Leah* afterward acknowledged, naming her first in the Blessing of *Ruth*, IV. 11.

To the Field unto his Flock.] That he might discourse them privately: Fearing also, it is likely, that he might be seized by *Laban* and his Sons, if he went to the House.

Ver. 5. *The God of my Fathers hath been with me.*] Hath appeared to me (*verse* 3.) and bid me not fear your Father.

Ver. 6. *With all my power.*] I have omitted nothing that I could do, to promote his Interest.

Ver. 7. *Hath deceived me.*] Dealt unjustly with me, in not standing to his Agreement.

Changed my Wages ten times.] *i. e.* Very often; as many interpret it from the like Expression in other places, particularly *Levit. XXVI. 26.* where *ten Women* are put for a great number of Women. But others think that he really changed his Wages, just *ten times*. For he served him *six* Years, after he made the Agreement with him, mentioned in the foregoing Chapter, *verse* 31, &c. And the first Year he stood to his Bargain: But seeing him thrive exceedingly, he altered the form of their Covenants,

at the end of that Year. And in like manner, every half Year, when the Ews brought forth young ones (which they did twice a Year) and he saw them spotted; he broke his Contract, and made a new one, less advantageous to *Jacob*: Sometimes restraining it to one sort of Cattle, sometimes to another: And not letting him have the whole benefit of his Contract. Which is not at all improbable: For *Jacob* mentions his ill dealing with him in the very same words, *verse 41*. And in the next *Verse* to this he relates how *Laban* would sometimes let him have only the *speckled*; at another time, none but the *ring-straked*; and so we may suppose of the rest. See this explained by *St. Hierom in Quest. Hebr.* and by *St. Austin, Q. XCV. in Gen.*

But God suffered him not to hurt me.] To defraud me of my Wages, by these changes which he made in them.

Ver. 9. Thus hath God taken away, &c.] He prudently conceals his own Artifice, and only relates what hand God had in the business, (which indeed was the Chief, for without his Blessing it could not have prospered) for fear perhaps that they should any way divulge it, and bring him into danger with *Laban*. For every Body cannot keep a Secret, (the *Hebrews* make too severe and foolish Reflections on Women upon this occasion) and his whole Estate depending on this, he thought it best to keep it to himself for the present.

Ver. 10. It came to pass, at the time the Cattle conceived, &c.] To confirm them in the Opinion, that the hand of God had transferred all the Riches of their Father unto him; he relates what was represented to him in a Dream.

The

The Rams that leaped, &c.] He beheld them such, as he had agreed to have for his Hire; and therefore likely to produce others *spotted*, and *straked*, like themselves. According to the common Observation of the Poet :

Sic catulos canibus similes, sic matribus hædos.

For in the *Hebrew* the words *ring-straked* and *speckled*, may be referred to the *Ews* as well as to the *Rams*. And it is probable he had this Vision before he made his Agreement with *Laban*; whereby he was directed to the Artifice, of which he made use: Or, else God represented to him afterward, that he approved it, and would make it successful.

Grizzled.] This word (*Barud*) is not used before: But I took notice of it in the foregoing Chapter, *verse* 32. that it signifies as much as *great white* or *grey Spots*, like to *Hail-stones*. It is just the quite contrary to *Nakod*, speckled or sprinkled, with little black Spots, which were upon the Sheep that were white: As these were *whitish* or *grizzled* Spots, upon those that were black.

Ver. 11. *And the Angel of God spake unto me, &c.*] In the Name of God, as his Ambassador: God being supposed to be present, where his Angels, who are his Retinue, are said to appear; as I have often noted. See XXVIII. 17.

Ver. 12. *Lift up now thine Eyes.*] He said *verse* 10. that he did *lift up his Eyes*: Therefore the meaning here is, *Observe now*, and *mark* what thou seest.

I have seen all that Laban doth unto thee.] Taken such notice of it, that I will do thee Right.

Ver.

Ver. 13. *I am the God of Bethel.*] It is plain by this, that though the Angel only appeared, *verse 11.* yet God himself was present and remembered him, how he had appeared unto him in *Bethel*, XXVIII. 11, 12, &c. and how *Jacob* had anointed the *Pillar*, and vowed a *Vow* unto him. So *Maimonides* expounds it; for *Jacob*, no doubt, saith he, made the *Vow* to God, and not to the Angel: And therefore the Angel (as he understands it) speaks here in the Name of God and not of himself, *More Nevoch. P. I. cap. 27.* See *Chapter XXII. 11, 15.* But I see no reason why we should not suppose the *Divine Majesty* himself to have appeared also, as he did at *Bethel*: When *Jacob* saw the Angels ascending and descending upon the Ladder, and the *LORD* himself standing at the top, and speaking to him, as he doth here. For upon a serious Consideration of all the Circumstances, this Vision, here mentioned, seems to me to be distinct from what was represented by an Angel in a Dream, *verse 11.* For he had *that* it is evident, at the beginning of his last *six* Years Service; *this*, at the conclusion of them: But he puts them both together, because they belong to the same matter.

And God now remembers his *Vow*, to show him that he was well-pleased with it; and to excite him to perform it, when he had brought him (as he assures him he would) to that place again.

Ver. 14. *Rachel and Leah answered, &c.*] They immediately consented to go along with him; and not so much as to acquaint their Father with it: For they knew he would give them nothing.

Is there any Portion, &c.] We shall get nothing by staying with him: The reason of which follows.

Ver.

Ver. 15. *Are we not counted as strangers? &c.*] He hath not dealt with us, as if we were his Children: But as if we were of some other Family; whom he had bought, and sold again.

Sold us.] Not so much giving us in Marriage; as selling us for the Price of *Jacob's Labour*.

Quite devoured our Money.] Kept to himself all the Money he got by thy Service; and given us not a Farthing of it.

Ver. 16. *For all the riches, &c.*] God hath but given us that which was our own: And therefore thou maist lawfully keep it, and go away with it.

Ver. 17. *Jacob rose up.*] Prepared himself for the Journey.

And set his Sons.] As was but needful: *Reuben* his eldest, being scarce *fourteen* Years old; and *Joseph* his youngest, scarce *six*.

Upon Camels.] They used to ride upon Camels in the East-Country; especially when they made long Journeys. See XXIV. 10.

Ver. 18. *He carried away all his Cattle.*] But nothing of *Laban's*; as *Josephus*, without any reason, fancies.

Ver. 19. *Laban went to shear his Sheep.*] Which gave *Jacob* the better opportunity to escape, whilst he was busie about that; and feasting, perhaps, his Shearers.

And Rachel had stolen.] In all likelihood his Wives returned to the House, to fetch what they had left there, when *Jacob* sent to speak with them in the Field, (*verse 4.*) and then *Rachel* took away these Images.

The Images that her Father had.] These Images in the Hebrew are called *TERAPHIM*: Of which
we

we read very often, afterward, in the Holy Scripture. *Mercer* and *Simeon de Muis* take it for an exotick word : But others derive it from the *Hebrew* word *Rapha*, which signifies to *cure* or *beal*; as if these were lookt upon as *Salvatores*, Saviours and Deliverers, or Preservers from Mischief.

There are other derivations, of which there is no certainty : But most agree they were a kind of *Penates*, as the *Romans* called them, *Household Gods* : In which Style *Laban* speaks of them, when he says, *verse 30. Wherefore hast thou stolen my Gods ?* But it is a great Question among the *Hebrew* Doctors, Whether, in these ancient Times, they worshipp'd them as Gods, or only us'd them as Instruments of Divination ; as *Mr. Selden* observes, *de Diis Syris. Syntagm. l. cap. 2.* Where he shows, that several of the *Hebrew* Doctors take them to have been Figures in humane Shape, (*1 Sam. XIX. 13.*) made by Astrologers to be capable (as they fancied) of the heavenly Influences. And for this reason, they think, *Rachel* stole them, that *Laban* might not enquire by them, which way *Jacob* and his Family were gone. *Hottinger* also hath many ingenious Arguments to prove, that they were the same with the Arabian *Talismans*, in after-times : Which were Images made under such or such Constellations, to receive the heavenly Influences : Either to be a Phylactery, or an Oracle. See *L. I. Histor. Orient. cap. 8.*

But the Conjecture of *Lud. de Dieu* upon this place, seems to me far more probable, that they were the Representations of some Angelical Powers, (*Tetraphim* and *Seraphim* being the very same, by the change only of a Letter) who, they imagined, declared the Mind of God, by them. For, in those Coun-

Countries where the *SCHECHINAH*, or Presence of the *Divine Majesty* did not appear, as it did in *Abraham's* Family, they had at least some Tradition of it, and of the Angels that were its Attendants: The resemblance of which they made, in hope they might by that means have a Communication with them, and gain Intelligence from Heaven. Of which, evil Spirits made their Advantage; and abused Mankind by the lying Answers they gave to their Enquiries. For there is no reason to think that God allowed, much less appointed the making of these *Teraphim*: Which *Gaffarel* adventures to say, were Piously used before the Law of *Moses*, and God manifested his Mind and Will by them. This had been to lead Men into Idolatry, by Image-worship: Unto which they were too prone of themselves.

Expositors differ very much about *Rachel's* Intention in stealing them. Some fancy, she still retained a tang of Superstition: But I take it to be more likely, that *Jacob*, who loved her extremely, and was no less beloved by her, had brought her off from the false Notions and bad Customs of her Country. And then she did not carry them away, for fear *Laban* should enquire by them, which way they were gone: (for she knew they were but vain Idols, which could give no Direction) But, rather designed to convince her Father of his Superstition; by letting him see, that his *Gods* (as he called them) could not preserve themselves, much less do any service to him. Or, perhaps, she intended to give her self some Portion of his Goods, which she thought justly belonged to her: And so took these *Teraphim*, which were of some value (though small Images) because they are generally supposed to have been made of Silver.

Ver. 20. *Jacob stole away unawares.*] Without the knowledge of *Laban*. For the word *Heart* (as it is in the *Hebrew*) is here put for the *Understanding and Will*.

Laban the Syrian.] There being no necessity of mentioning his Country, (which was well known from the preceeding Story) some think he is here called *the Syrian*, to denote that as cunning as he was, *Jacob* was too hard for him. For the *Syrians*, in ancient Authors, are observed to have been a very crafty, subtil People. But there is no certainty of this; there being a frequent redundancy very obvious in this Language. See *verse 25*.

Ver. 21. *So he fled, &c.*] Pack'd up his Baggage (as we now speak) and made all ready for a speedy flight: And (as it follows) *rose up*, and made all the haste he could to get over the River.

And passed over the River.] i. e. *Euphrates*, frequently called in Scripture, *the River*, in regard of its eminence.

Mount Gilead.] So called afterward, from what *Jacob* and *Laban* did there, *verse 48*. It joyned to *Mount Libanus*.

Ver. 22. *On the third day.*] There was such a distance between *Jacob's* Flock and his (XXXII. 36.) that he could not hear sooner: Especially when he was taken up with other business, (*verse 19*.) and did not make enquiry.

Ver. 23. *Took his Brethren.*] Some of his near Kinded.

They overtook him.] The *Hebrew* word imports, *They came close up to him*.

Ver. 24. *And God came to Laban the Syrian in a Dream, &c.*] See concerning this Expression, XX. 3.

Speak

Speak not to Jacob either good or bad.] About his return to thee. Unto which God charges him, he should neither allure him by Promises, nor affright him by Threats.

Ver. 25. *Then Laban overtook Jacob.*] This is a different word from that in *verse* 23. signifying he came near, or approached just to him: So that they might conferr one with another.

Now Jacob had pitched his Tent, &c.] For Jacob and Laban had both pitched their Tents in the same Mount; not far from one another. This *Josephus* thinks they had done, in the Evening; when Laban came up so close to him, that if the Night had not parted them, they might then have discoursed together: Which they did next Morning, when they came nearer one to another; after God had warned Laban not to stop his Journey.

Here *Gilead* is redundant, as the word *Syrian* was before in *verse* 20, 24.

Ver. 26. *As Captives taken with the Sword.*] As Prizes in War; which are wont to be carried off with force and violence.

Ver. 28. *Thou hast now done foolishly in so doing.*] He seems to pretend, that he would have been very kind to him, if they had parted with mutual Consent: And would have him think he had lost by stealing away, not only the Musick and Merriment, (before-mentioned, *verse* 27.) but such Gifts as he would have bestowed upon him.

Ver. 29. *The God of your Father spake unto me, &c.*] There is no ground to think that the SCHECHINAH, or Divine Majesty appeared to him; for we do not read either here or *verse* 24. of his seeing any thing, but hearing one speak to him, and that in a

Dream : Who told him, I suppose, that he was the God of *Isaac*, and of *Abraham*. Or, if he saw a glorious Appearance, it was in his sleep only ; not when he was awake.

Ver. 30. *Stolen my Gods.*] See verse 19.

Ver. 31. *Because I was afraid.*] This is an Answer to the first part of *Laban's* Expostulation, verse 26, 27, &c.

Ver. 32. *With whomsoever thou findest, &c.*] This is an Answer to the last part of it. From which some gather, that Theft was punished with death, in those days. Sacrilege perhaps was.

Ver. 33. *Laban went into Jacob's Tent, &c.*] This shows that Men and Women had every one of them, their distinct Tents, apart by themselves ; as was noted before, XXIV. *ult.*

Ver. 34. *Camels furniture.*] The Saddle upon which they rode, or laid their Carriage.

Searched all the Tent.] Except that place where she sat.

Ver. 35. *Let it not displease, &c.*] She begs his Pardon that she did not stand up to do him Reverence, as became a Child to her Father : And excuses it, by an Infirmary which was upon her.

And he searched.] He looked all about the place where she sat.

Ver. 36. *Jacob answered and said, &c.*] He proceeded farther in his Answer ; and expostulates with *Laban*, as he had done with him : Setting forth the causelessness of his Pursuit, the injustice of charging him with Theft, and all his unkind usage of him, from the time he came to him, till his departure ; notwithstanding his faithful Services, which he represents most admirably.

Ver.

Ver. 38. *Thy Ews and She-Goats have not cast their young.*] I lookt so carefully after them, and such was the Blessing of God upon my Care, none of them miscarried. A most high Commendation of his Service. Who would not have valued such a Servant, for whose sake God bestowed such an unwonted Fecundity upon *Laban's Flock* ?

The Rams of thy Flock have I not eaten.] Under *Rams* are comprehended the *Lambs* also: For if he had eaten any of them, it had been no great Commendation to abstain from the *Rams*. But he contented himself with Pulse, or such like mean Diet, to promote his Master's Profit.

Ver. 39. *That which was torn of Beasts, &c.*] And that also which was stolen by Theft, was not brought to *Laban's Account*; but *Jacob* made them good. Which was not only an unjust exaction, but an inhumane: For the most careful Shepherd in the World could not have his Eye every where, to prevent such things, especially in the dark; as it follows.

Whether stolen by day or by night.] A most barbarous usage of a Nephew, and a Son-in-law, to make him pay for that which wild Beasts devoured, or Thieves stole, against his will; when no Body could see their approach in the Night. Some question where *Jacob* got Money to pay for them. But it is to be considered, that he did not come quite unprovided, from his Father's House; with which also, we may reasonably think, he still held some Correspondence.

Ver. 40. *Thus was I, in the day the drought, &c.*] While I served thee, the Heat consumed me in the Day-time, and the Frost nipt me by Night. For in those

those Countries Shepherds were wont to watch their Flocks; especially about the time that Ews were likely to yean: As we read *Luke II. 8.* See *Bochart* in his *Hierozyic. P. I. L. II. cap. 44.*

My Sleep departed from mine Eyes.] Many times he took no rest; being awakned by wild Beasts, or by Thieves, or kept awake by his great solicitude for his Flock.

Ver. 41. *Thou have I been twenty Years in thy House.*] This hath been my manner of life, for no less than twenty Years, that I have been a Servant in thy Family.

Ver. 42. *The fear of Isaac.*] The God whom *Isaac* feared; that is, worshipped: As the *Chaldee* interprets it.

Thou hadst sent we away now empty.] Without Goods, Wives, or Children: For he seems to have been so barbarous, that if he had been left to himself, he would have made them all his Slaves.

God hath seen my affliction.] How ill thou hast treated me; and taken care to relieve me. For so the word *seen* signifies in many places; particularly *XVI. 13.*

Ver. 43. *These Cattle are my Cattle, &c.*] Because they belonged to his Daughters, and their Children, therefore he calls them his. That is, now he is in a good mood, and pretends the same Care of every thing that *Jacob* had, as if it were his own. So it follows.

And what can I do this day unto these my Daughters? &c.] How can I do them any harm, when they are so very dear to me?

Ver. 44. *Let us make a Covenant, &c.*] Enter into a strict League, by some Monument or other; that

that shall remain as a Testimony of our Friendship.

Ver. 45. *Set it up for a Pillar.*] For a Monument of what *Laban* desired.

Ver. 46. *Jacob said to his Brethren, Gather stones, &c.*] He prays every one, whom *Laban* had brought with him, to bring a Stone; and they did so, and laid them together on an heap; which was flat at the top like a Table: So that they did eat upon it the next Morning, *verse 54.*

Ver. 47. *Laban called it Jegar-Sahadutha, &c.*] One of them gave it a Syriac Name, signifying the *heap of Testimony*: The other an Hebrew, signifying the *heap of Witness*. For *Gal* is an *Heap* in Hebrew, and *Ed*, a *Witness*. These two Languages were different: But not so much that they did not understand one another, as appears by the whole Story.

Ver. 48. *This heap is a witness between me and thee this day.*] It shall remain as a Monument, that we agree; not to transgress these Bounds, as it is explained, *verse 52.*

Ver. 49. *Mizpah.*] A Watch-Tower. This shows that *Laban* understood Hebrew as well as Syriac: Or, rather, that these were two Dialects: Which differed in pronunciation, and in many words, (as those mentioned *verse 47.*) but in most, had the same common to them both.

The LORD watch between me and thee.] Observe how we behave our selves, when we cannot see one another. Here he uses the Name of *Jehovah*; which shows he was acquainted with the Religion of *Jacob*, as well as his Language; and worshipped, it's likely, the LORD of Heaven and of Earth; though not without some superstitious mixtures.

Ver.

Ver. 50. *If thou shalt afflict my Daughters, &c.*] It seems to be a short form of Speech, importing ; God who observes all things will punish thee for it.

If thou take other Wives besides my Daughters.] Which might have been worse for them and their Posterity : And therefore he lays this restraint upon him.

No Man is with us, &c.] Though here be no Man besides our selves, to be Witness of this Agreement ; yet, consider that God (which is infinitely more) knows it, and will punish him that transgresses it.

In these two last *Verses*, he discourses very Religiously ; which revived also his natural Affection to his Children.

Ver. 52. *This heap be witness, and this pillar be witness, &c.*] It seems that *Laban* and his Company set up an Heap, made of the Stones which every one brought ; and *Jacob* set up one single large Stone (*verse* 45.) in the form of a Pillar. And, it's likely, his Pillar lookt towards the Land of *Canaan* ; and their Heap towards *Haran*.

That I will not pass over this heap, &c.] As Stones were set in the Confines of Fields to be Boundaries, and Land-marks (as we call them) to distinguish Mens Possessions, and limit them from incroaching one upon another : So were this Heap, and this Pillar intended to be in the nature of such Boundaries ; beyond which neither of them should pass armed, to offend the other.

Ver. 53. *The God of Abraham, and the God of Nabor.*] These two were Brethren, (for he doth not mean, sure, their Grand-Father, the Father of *Terrah*, XI. 24.) and before *Abraham* was called out of *Ur*, they both worshipped other Gods, *Josh.* XXIV. 2.

But

But then *Abraham* renounced those Gods; and worshipped only the Creator of Heaven and Earth. As *Nabor*, I have formerly conjectured, also did; when he followed him to *Haran*. Therefore, I think, we need not make a question by which of *Abraham's* Gods *Laban* now swears: For I take him to have been bred up in the true Religion, which made *Abraham* desire his Son should have a Wife out of this Family; for which reason *Isaac* also sent *Jacob* hither.

The God of their Father.] As much as to say by the God of our Ancestors: Who, after God's appearing to *Abraham* and calling him out of his own Country, became the Worshippers of the LORD of Heaven and Earth alone. See XI. 31.

Jacob sware by the fear of his Father Isaac.] By him whom *Isaac* worshipped, verse 42. He mentions the fear of *Isaac* rather than the God of *Abraham*; to declare more plainly and undoubtedly, by what God he sware. For *Abraham* had been an Idolater; but *Isaac* never was.

Ver. 54. *Jacob offered sacrifice.*] Peace-Offerings, (as they were afterward called) part of which were eaten by him that offered them, and by his Friends. This further shows they were of the same Religion, by their partaking of the same Sacrifice: Which *Jacob* no doubt offered to the True God.

Called his Brethren to eat Bread.] Invited them to Feast with him upon that Sacrifice: Whereby they confirmed the Covenant lately made between them.

Ver. 55. *Laban blessed them.*] Prayed God to preserve and prosper them.

Returned to his place.] viz. *Haran*.

C H A P. XXXII

Ver. 1. **T**HE *Angels of God met him.*] To encourage and comfort him, with the assurance that God was with him. This is a remarkable Passage, showing the singular Care God had of him: Who, as he appeared to him when he went from *Canaan*, so now appeared to him again in his return thither; that he might depend upon the Promise he then made him, XXVIII. 13, 14, 15.

Ver. 2. *This is God's host.*] Which attend upon the *SCHECHINAH*, or *Divine Majesty*; to execute his Commands.

Mahanaim.] *i. e.* Two Hosts, or Camps, as it is in the Margin. Either, because there were several Squadrons (as we speak) of the Angels; drawn up like an Army, ready for his defence: Or, because, besides his own Family, which was pitched here in order like a Camp, there was that of the Angels also. The former seems most probable, because this Name relates to *God's Host*, mentioned before; which consisted of several Troops of Angels.

Ver. 3. *And Jacob sent messengers before him, &c.*] As he was about to pass over *Jordan* (*verse 10.*) he sent some to wait upon his Brother.

Unto the Land of Seir.] Which *Esau*, it seems, had conquered in *Jacob's* absence, according to the Blessing of his Father, XXVII. 40. *By thy Sword shalt thou live.* This *Jacob* thought fit to congratulate to him; and at the same time to try how he stood affected towards himself.

The

The Country of Edom.] So it was called in *Moses* his time.

Ver. 4. *Thus shall ye speak to my Lord Esau.*] He calls him his Lord, that he might mollifie his Anger, if any remained, by humble Language. Which sounded as if he had no thoughts of the Birth-right he had purchased of him. This also was the Style wherein others addressed themselves to *Esau*, after he had won the Principality of *Seir*.

Thy Servant Jacob.] These are submissive words also ; importing his Inferiority.

I have sojourned with Laban, &c.] This hath the same design with the foregoing words ; to insinuate that he was much inferior to *Esau* ; having been a Servant a long time to *Laban*.

Ver. 5. *And I have Oxen, &c.*] Yet he adds this, That he was plentifully provided for, lest *Esau* should think he came a begging, and might prove a burden to him ; so the *Hebrews* understand it. And *Maimonides* observes, that he mentions only *Oxen*, *Asses*, and *Flocks*, (*i. e.* of Sheep and Goats) because these were the common Possessions of all Men, and in all Countries, that had any thing. But *Horses* and *Camels* were not ordinary Goods, but the Possessions of a few great Persons, and in some Countries only. *More Nevochim*, Par. III. cap. 39. *Jacob* indeed had *Camels*, (*verse* 7, 15. and XXXI. 17.) but, it is likely, they were not many, and he had no great breed of them.

Men-Servants and Maid-Servants.] These were a part of their Possessions, as *Oxen* and *Sheep* were ; which they bought and sold ; and were no where more plentiful than in *Syria*, (from whence *Jacob* came) if it were then such a Country, as it

was in after-times, when the Roman Writers say, they were *servituti nati*, born to slavery.

That I may find grace in thy sight.] He courts his Friendship, and desires he would favour him, and not hinder him in his Passage to their old Father.

Ver. 6. *We came to thy Brother Esau, and also he cometh to meet thee.*] They reported, no doubt, what he reply'd to Jacob's Message; and this *coming to meet him* signifies, that he gave them a civil reception: And pretended, at least, to be glad to hear of his Brother's return; and therefore prepared to come and welcome him into his own Country.

Four hundred Men with him.] Nobly attended; partly to show his Greatness, and partly to do honour to Jacob by a Publick Salutation.

Ver. 7. *Then Jacob was greatly afraid, &c.*] Being conscious to himself what cause Esau had not to love him. He interpreted his coming to meet him, with such a Number, otherwise than it was represented. The Vision of Angels indeed, who met him (*verse 1.*) might have fortified him against all fear of Esau's meeting him: But the first Motions of such Passions cannot always be prevented.

He divided the People that were with him, &c.] Put his Family and all belonging to him, in as good a Posture, as he was able.

Ver. 9. *O God of my Father Abraham, &c.*] As he had prudently disposed all things for the preservation of his Family, at least of some of them: So he addresses himself to God, (of whose Goodness both Abraham and Isaac had had very long experience) without whose Favour, he knew the Angels themselves could do nothing for him. For they are *his Host*, *verse 2.* and act only by his Command.

Return

Return unto thy Country.] He represents to God that he was in the way of Obedience to his Orders : And then remembers him of his gracious Promise, *I will deal well with thee.*

Ver. 10. *I am not worthy, &c.*] Next, he acknowledges what God had done for him already ; and how unworthy he was of the smallest part of it.

With my Staff.] As a poor Traveller, having no more than I could carry about me. Travellers used Staves then, as they do now ; for their Ease, and for their Defence.

Ver. 11. *The Mother with the Children.*] *i. e.* My whole Family : Which could not consist with God's Promise, mentioned in the next Verse.

Ver. 12. *As the Sand of the Sea.*] The words of God's Promise are *as the dust of the Earth*, XXVIII. 14. But that signified the same with what God had said to Abraham, XXII. 17. which this Promise authorized him to apply to himself, as the Seed whom he intended to bless.

Ver. 13. *He lodged there.*] *i. e.* In Mahanaim, or thereabouts : Where he hoped God would command the Angels, which he had seen, to Protect him.

And took of that which came to his Hand, &c.] According to this Translation, he took what he first light upon, without any choice ; being still in a Passion of Fear. But the Hebrew Phrase בְּיָדוֹ, *that which was in his Hand*, signifies what was in his Power to present him withal, *viz.* Such Cattle as are after mentioned ; though he had no Jewels, or precious Raiment. And it appears that he chose them with great Consideration, in exact Proportions : For having commended himself, upon such good Grounds,

to the Protection of the Almighty, his Fear vanished.

Ver. 14. *Two hundred She-Goats, and twenty He-Goats, &c.*] The Males bear the proportion of one to ten Females. And so it was in the Rams and Bulls; which was the proportion Varro saith was observed in his Days and Country. See Bochart in his *Hierozoic*. P. I. L. II. cap. 54.

Ver. 15. *Milch Camels.*] Who had lately foaled: For nothing was more delicious in those Countries (as Bochart observes out of Aristotle, Pliny, and many other Authors, *Ib. Lib. II. cap. 2.*) than Camels Milk.

Ver. 18. *It is a present.*] With which he hoped to sweeten him; there being a great Power in Gifts to win Mens Hearts, even when they are disaffected: As the wise Man observes in many places, *Prov. XVII. 8. XVIII. 16, &c.*

And behold he is behind us.] He would not have Esau think that he was afraid to see him.

Ver. 19. *And so he commanded the second, &c.*] He therefore distributed them into several Drove, that they might make a greater appearance; and that he might still be more and more pleased, with the Respect which was shown him, and the Present intended him. For every new Drove, and new Speech, made a new Impression upon him.

Ver. 21. *Lodged that night in the company.*] Or, Camp, *i. e.* where he pitched the Tents for his Family.

Ver. 22. *He rose up that night.*] Before it was Day; in the last Watch of the Night.

His eleven Sons.] *i. e.* All his Children: For the Daughter is comprehended.

Passed

Passed over the ford Jabbok,] This was a little River, flowing from the Country of the *Ammonites*, and falling into *Jordan*, where it comes out of the Lake of *Genesareth*. It was in one place fordable; and there *Jacob* first passed over himself, to try the depth of it.

Ver. 23. *And he took them, and sent them over, &c.]* Having tried the Ford, he returned; and caused them all to pass over: And so (as it follows) *was left alone*, on the *East-side* of the Brook.

Ver. 24. *And there wrestled a Man with him.]* He staid alone, in all likelihood, that he might commend himself and his Family to God, by earnest Prayer: Which seems to be confirmed by the Prophet *Hosea*, XII. 4. And as he was Praying, or when he had done, a Man encountered him, with whom he grappled; taking him, perhaps, for some of *Esa's* Attendants come to surprise him. For it was so dark, that he could not see what kind of Countenance he had: Or, if he could, Angels were wont to appear so like to Men, that at the first they did not discern the difference. *Maimonides* fancies all this was done in a Prophetick Vision. *More Nevoch. P. II. cap. 42.* but the whole Narration confutes this. The only question is, whether this was a created Angel, or the Eternal ΑΓΓΕΛΟΣ, as many of the ancient Fathers understood it. Whose Opinion is opposed by *St. Austin*, (as I observed upon the XVIII Chapter) and seems to me not so probable, as that this Angel was one of *God's Host*, mentioned *verse 2.* sent from the *SCHECHINAH*, or *Divine Majesty*: By whose Order, and in whose Presence, he strove with *Jacob*, in such manner, as is here described. In short, I take him to be one of those, whom the *Jews* call
Angels

Angels of the Presence ; that wait continually upon the *Divine Majesty*, and make a part of his Retinue. See XXXV. 10.

Ver. 25. *And when he saw that he prevailed not against him.*] Though *Jacob*, no doubt, was extraordinarily strengthened by God, in this Combat, (*Hosea* XII. 5.) yet the Angel who represented God, could have prevailed against him, if his Orders had not been to let *Jacob* have the better.

He touched the hollow of his Thigh.] The Angel gave over the Combat ; but made him know, by this light touch, what he could have done, if he had pleased, *i. e.* quite overthrown him, as easily as he made him go limping. This discovered to *Jacob* that he was more than a Man, who wrestled with him : And that he had not prevailed against him by his own Strength ; but by the Power of God.

The hollow of Jacob's Thigh was out of joint.] The Thigh-Bone slipt out of the Cavity, or Socket, into which it was inserted.

Ver. 26. *And he said, Let me go.*] Though the Angel ceased to wrestle any longer, yet *Jacob* would not let go his hold : And, the more to set off his Victory, the Angel seems not to be able to break from him, without his Consent.

For the Day breaks.] It is time for thee to follow thy Family over the Brook.

And he said, I will not let thee go, except thou bless me.] By this it plainly appears, *Jacob* began to understand who he was.

Ver. 27. *What is thy Name ?*] The Angel doth not yet own his Quality ; but speaks as if he were unacquainted with *Jacob*.

Ver. 28. *Thy Name shall be called no more Jacob, but Israel.*] i. e. Not only Jacob, (as this Expression is used 1 Sam. VIII. 7.) or not so much Jacob, as Israel. Which Name abolished the other, in his Posterity : Who were called *Israelites*, but never *Jacobites*.

For as a Prince hast thou power with God, and with Men.] These words explain the End and Intention of this Combat ; which was to show, That he having such Power with God, as to prevail over one of his Ministers, needed not fear his Brother *Eſau*. So the *Vulgar Latin* expresses it, *If thou hast been strong against God, how much more shalt thou prevail with Men?* And it is the Sence of our Translation, which more literally renders the *Hebrew* words, *Thou hast behaved thy self like a Prince* (so the word *Scharitha* imports) *with God, and with Men, &c.* That is, hast showed such an Heroick Spirit (as we speak) in this Combat, that thou needest not fear *Eſau* and all his followers. This Victory is an assurance that thou shalt get the better of him.

There is no Body skilled in the Original Language, but easily sees no other Derivation of the Name of *Israel* is to be sought for, but what is contained in this word *Scharitha* : Which gives the reason of it. For *Sar*, as *St. Hierom* observes, signifies a *Prince* ; and the *Jod* in the beginning, is the common note of a proper Name. So the meaning of *Israel* is as much as a *Prince with God*.

Ver. 29. *Jacob askt him and said, Tell me, I pray thee, thy Name.*] *Jacob* having told him his own Name, desires him to requite him in the same kind : That thereby he might more certainly know, whether he was an Angel or a Man. For these words

N n n

seem

seem to demonstrate, he did not think him, to be God himself.

Wherefore dost thou ask after my Name?] Do not enquire after it. *Rasi* thinks Angels changed their Names according to the Offices and Functions to which they were assigned.

And he blessed him there.] Renewed the Blessing which God had promised to *Abraham* and his Seed : Whereby *Jacob* was fully satisfied who he was. For he pronounced this Blessing in the Name of God, from whom he came.

Ver. 30. *I have seen God face to face.]* Been admitted to the nearest Familiarity with him. For he lookt upon this Angel, as a part of the *SCHECHINAH* ; which now also, it's likely, visibly appeared, and made him call this Place *Peniel, the Face of God*. Which doth not import that the *SCHECHINAH* appeared in an humane Figure, (for it never did) but that he lookt upon it as a Token of the Divine Presence, and that it approached very near him ; as when one Friend speaks to another *face to face*, as the ancient Phrase was.

And my life is preserved.] This is commonly interpreted by the Opinion, which was in old times, that if they saw one of the heavenly Ministers, they were to be no longer Men of this World, but die presently. But it may referr (as *Menochius* observes) to the principal Scope of the Combat, which was to confirm *Jacob* against the fear of *Esau* : And so the meaning is, *I doubt not, I am safe ; God will preserve me from any hurt by Esau*.

Ver. 31. *He halted upon his Thigh.]* Because the Hip-Bone was out of its place. Many think this lasted only for a time : And some will have it, that the Angel

gel cured him before he gat to *Eſau*. But there is no certainty of either of theſe Conjectures.

Ver. 32. *Therefore the Children of Iſrael eat not of the Sinew which ſhrank, &c.*] That Sinew (or Tendon) which faſtens the Hip-Bone in its Socket: Which comprehends the Fleſh of that Muſcle, which is connected to it. He that eat of this was to be beaten, as the *Jewiſh* Maſters tell us. See Mr. *Selden*, *Lib. II. de Synedriis*, p. 552. *Hottinger de Leg. Hebr.* §. 3. *Vorſtius* upon *Pirke Elieſer*, p. 221.

C H A P. XXXIII.

Ver. 1. *Jacob lifted up his Eyes, &c.*] Being come to his Family, (whom he ſent before him over the Brook, XXXII. 23.) and looking about him, he beheld *Eſau* and his Train, at ſome diſtance: And put himſelf, his Wives, and Children, in good order to meet him.

Ver. 2. *Joſeph hindermoſt.*] As more dear to him, than any of the reſt: For he did not yet know that the *Meſſiah* was to proceed from *Judah*, one of the Sons of *Leah*.

Ver. 3. *And he paſſed over before them.*] Put himſelf in the front of them.

Bowed himſelf to the Ground ſeven times.] At ſome convenient diſtance he began to bow; and ſo, at every other ſtep, or more, he bowed again (*ſeven times*) till he came near to his Brother.] This was to teſtify the great Honour he had for him: And to take out of *Eſau's* Mind all ſuſpicion, that he lookt upon himſelf, as the elder Brother.

Ver. 4. *Eſau ran to meet him.*] This declares the forwardneſs of his Affection: Which would not let him proceed ſo ceremoniouſly as *Jacob* did.

Kiſſed him.] This word is mark'd in the *Hebrew* Text (as *fourteen* other words in the *Bible* are) with *four* unuſual Points over it: To denote, as the *Hebrew* Doctors think, ſome remarkable thing; which ſome of them take to be, the ſincerity of *Eſau's* Reconciliation to his Brother. And truly, if he heartily pardoned the Injury, which he conceived *Jacob* had done him, it is much to be noted; and ought to be lookt upon as a ſign he was become a good Man. And ſo *Mart. Bucer* I remember underſtood it, in his Commentaries upon the Epistle to the *Romans*: Where he makes this an Argument that *Eſau* was not a Reprobate, as ſome are apt to imagine. If it be ſaid that God deterred him from doing his Brother any hurt, it is more than can be proved. For it is recorded indeed that God threatned *Laban* in ſuch a manner, that he durſt not meddle with him: But no ſuch thing is ſaid of *Eſau*; though it would have been of more concern to have recorded the ſame here, if *Moses* had known of any ſuch Divine Apparition to him.

Ver. 7. *Joſeph and Rachel.*] The *Hebrew* Doctors here obſerve, that *Joſeph* goes before his Mother; but the Mothers of all the reſt went before their Children: Of which, I think, it is not needful to ſeek a reaſon. For it is likely *Moses* did not take care to place his words exactly. Or, if he did, no more ought to be made of it than this; that *Joſeph* being a goodly Child, his Mother put him before her; as we commonly do, when we would ſhow a Child to advantage. Or, he being very young and a forward Child,

Child, stood before his Mother; as Children are wont to do, when some fine show appears which they eagerly desire to behold.

Ver. 8. *What meanest thou by all this drove? &c.*] The Servants, no doubt, had told him, (as their Master had ordered, XXXII. 17, &c.) but he asks *Jacob*, that he might have an opportunity to declare how little he needed or desired such a Present.

These are to find grace in the sight of my Lord.] To testify my Respect to thee, that I may obtain thy Favour and Good-will towards me. For Inferiors were wont to approach to their Superiors with Presents, to make themselves the more kindly accepted. And it is observable, that as he and all his made such Obedience to *Esau*, as signified he was his Servant, (as he calls himself, *verse* 5.) so he still honours *Esau* by the Name of *his Lord*.

Ver. 9. *I have enough, my Brother, &c.*] In this he shows himself not to be of a covetous Humour: But as free from that Vice, as from Revenge.

Ver. 10. *If I have found grace in thy sight.*] If thou lovest me.

As though I had seen the face of God.] For *Esau's* kind Reception of him, he could not but look upon as a Token of the Divine Favour towards him. Some think by *God* may be meant an Angel, or great Man: Into whose presence, Inferiors, as I said, were wont to approach with Presents.

And thou wast pleased with me.] Received me kindly.

Ver. 11. *Take my Blessing.*] *i.e.* My Present, as we expound it in the Margin of *1 Sam.* XXV. 27.

I have enough.] It is a larger word in the *Hebrew*, than that used by *Esau*, *verse* 9. signifying that he had enough to spare of all sorts of things: And therefore

fore *Eſau* need not fear his impoveriſhment, by accepting this Preſent.

Ver. 12. *And he ſaid, Let us take our journey, &c.*] *Eſau* invites him to go along with him, to the Land of *Seir*, and there reſreſh himſelf.

I will go before thee.] Show thee the way and conduct thee.

Ver. 13. *And he ſaid unto him, &c.*] i. e. *Jacob* ſaid this in excuſe, that he could not go ſo faſt as *Eſau*; and therefore deſired to follow after eaſie Journies.

Children are tender.] *Joſeph* was not above ſix or ſeven Years old.

Flocks and Herds with young.] The Hebrew word *Aloth* (in 1 *Sam.* VI. 7.) ſignifies Kine that had ſucking Calves. Unto which Sence *Bochart* inclines in this place; and ſo do *Jonathan*, *Onkelos*, and other ancient Interpreters. See his *Hierozyic.* P. I. Lib. II. cap. 30.

Are with me.] Muſt be lookt after very carefully.

All the Flock will die.] i. e. All that are big with young; or, have newly brought forth young.

Ver. 14. *I will lead on ſoftly.*] Follow thee with a gentle pace; ſuch as the Flocks and Children can bear.

According as the Cattle that go before me.] It was obſerved before, XXX. 30. that *Maimonides* interprets this Phraſe [*Leregel*] for the ſake: And ſo he underſtands it here, with reſpect to the Cattle and Children. *More Nevoch.* P. I. cap. 28. Or, becauſe of the Cattle, &c. that they may not be over-driven.

Until I come to my Lord, unto Seir.] *Moſes* omits this Journey to *Seir*, as he doth his Viſit to his Father: Which one cannot think he deſerred for ſo many Years, as were between his return to *Canaan*, and the men-

mention of his coming to *Mamre*, XXXV. 27. Or, *Jacob* was hindred, perhaps, by something which he could not foresee, from performing this Promise to his Brother: Of which, no doubt, he gave him an account, that he might not be thought to break his word.

Ver. 15. *Let me now leave with thee, &c.*] He would have left some of his Followers with *Jacob*, to show him the way, and to be a Guard to him; or honourably attend him.

Let me find grace in the sight of my Lord.] In this also be so kind, as to gratifie my desire, XXXIV. 11.

Ver. 16. *Esau returned that day.*] The same Day they met together; because he would not be a burden to *Jacob*.

Ver. 17. *Journeyed to Succoth.*] After he had been with his Brother in *Seir*, if he did follow him thither; as it is likely he did, though not here mentioned: No more than the Entertainment he gave him, and such like things; which one cannot think were wanting at this meeting.

Built him an House.] Intending to make some stay in this place.

Ver. 18. *And Jacob came to Shalem, a City of Schechem.*] Or, he came safe and sound (so the Hebrews generally understand the word *Shalem*) to that City called *Schechem*. And it may referr either to the soundness of his Leg; which was perfectly well, so that he halted no longer: Or, to the safety of his Person; in that he was not at all hurt by *Esau*: Or, rather, to the safety of every thing he had; no evil accident having befallen him, of any sort, since he left *Laban*. Which is the rather now mentioned, because in the next Chapter *Moses* gives a relation of a very sad misfortune, which befel his Family.

When

When he came from Padan-Aram.] Some think this needed not to have been added : Whereas it expresses more fully what was said before, that he came safe all the way from thence hither.

And pitched his Tent before the City.] Because it was the Sabbath-Day, saith *Menasseh ben Israel*, out of the Hebrew Doctors (*Probl. VIII. de Creatione*) which made him stop and rest here, and not enter the City, till it was ended. But this is a mere fancy, for the *Rest from all Labours* on this Day, was not commanded to be observed, till they came out of *Egypt* : And the true reason of pitching his Tent here, was for the convenience of Pasturage.

Ver. 19. *And he bought a parcel of a Field.*] He made a small Purchase, that he might be the less imposed upon by the Inhabitants of that Country : Who had disturbed *Abraham* and *Isaac*, about the Wells they digged in the Ground they hired of them.

For an hundred pieces of Money.] The Margin hath an hundred Lambs. But this is the right Translation, it appears from *AÆ. VII. 16.* And *Bochart* hath taken a great deal of Pains to show that *Resita* doth not signifie a Lamb ; but some sort of Money : Though of what value is uncertain. *P. I. Hierozoic. Lib. I. cap. 2. and Lib. II. cap. 43.* For a great while before this time, money was in use ; with which they trafficked, and not by exchanging one Commodity for another. See *XXIII. 16.*

Ver. 20. *Called it El-Elobe-Israel.*] This Altar is dedicated to God, the God of *Israel* ; who had delivered him from *Laban* and *Esan*, and lately honoured him with a new Name ; importing his great Power with him.

C H A P. XXXIV.

Ver. 1. **W**^{Ent out.}] From her Mother's Tent,
which was without the City,
XXXIII. 18.

To see the Daughters of the Land.] Into the City of
Shechem, to look about her with the young Women,
(as the Hebrew word imports) who, as *Josephus* re-
lates, celebrated a Festival at this time, where some
fine Spectacles were presented.

Ver. 2. *And when Shechem.*] From whom the Ci-
ty, perhaps, had its Name.

Prince of the Country.] Or, one of the Prime No-
bility of the Country, *verse* 19.

Took her, &c.] By force (as both the *Targum's*
and many others understand it) and ravished her.
From whence we learn, that this was done some Years
after *Jacob's* return into *Canaan*: For then *Dinah* was
not much older than *Joseph*; and now we must sup-
pose her, at least *fifteen*. And indeed the bloody
Fact of her Brethren shows as much, who must be
grown up to be Men: Which they were not when
Jacob returned to *Canaan*; the eldest of them being
then scarce a stripling of *fourteen* Years old.

Ver. 3. *His Soul clave unto Dinah.*] He could
think of nothing else but her: For he loved her ex-
treamly, as it follows in the next words.

Spake kindly to the Damsel.] Courted her to mar-
ry him; with such professions of sincere Affection, as
might gain her Heart, notwithstanding the Injury he
had done her.

O o o

Ver.

Ver. 4. *Get me this Damsel to Wife.*] Treat with her Father about our Marriage.

Ver. 5. *And Jacob heard, &c.*] By some of *Dinah's* Servants, or Companions; for it is not to be thought, that she went out alone.

Now his Sons were with the Cattle in the Field.] Which he had lately purchased, XXXIII. 19. or, in some hired Ground remote from the City.

Held his peace, &c.] Took no notice of what he heard; till he could have their Advice and Assistance.

Ver. 6. *And Hamor went out.*] Of the City, to treat with *Jacob* in his Tent, XXXIII. 18.

Ver. 7. *And the Sons of Jacob, &c.*] As they were treating, in came *Jacob's* Sons: Who, hearing how their Sister had been abused, were very much afflicted, and no less angry.

Wrought folly in Israel.] Or, *against Israel.* Committed a Wickedness, highly to the disgrace and injury of *Israel's* Family.

Which thing ought not to be done.] Contrary to the Law of Nations; That a Virgin should be violated without Punishment. So *Rashi*.

Ver. 8. *Hamor communed with them.*] With the whole Family, *Jacob, Leah,* and *Dinah's* Brethren.

Longeth.] Is extremely in Love.

For your Daughter.] The Daughter of *Jacob* and *Leah*; unto whom he speaks in the presence of her Brethren.

Ver. 9. *And make ye marriages with us, &c.*] Become one People with us, *verse* 16.

Ver. 10. *And ye shall dwell with us.*] Settle yourselves among us.

And

And the Land shall be before you.] In any part of our Country.

Dwell ye.] He repeats it again, to beget in them a confidence of a Settlement among them; in the enjoyment of all their Rights and Privileges; as much as if they had been Natives.

And trade ye.] Exercise what Traffick you please up and down the Country, without any lett or impediment.

And get you possessions therein.] Purchase Land.

Ver. 11. *Let me find grace in your Eyes.]* Grant this Petition, which my Father makes in my behalf, XXXIII. 15.

And what ye shall say unto me, &c.] Make your own Terms, I will agree to them.

Ver. 12. *Ask me never so much Dowry and Gift.]* This shows more fully, That the Custom of those times was (as was noted upon XXIX. 18.) for Men to give Money for their Wives. But there was a greater reason for a Dowry now, and a large one too; that he might make compensation, for the wrong he had done. For there was a natural Equity in those Laws of *Moses*, (*Exod. XXII. 16. Dent. XXII. 28.*) by which Men were bound to make satisfaction to the Fathers; if either by Inticement or Violence, they had abused their Daughters.

Dowry and Gift, seem to be distinct things: The *Dowry* being given to the Parents; the *Gift*, to the Kindred.

Ver. 13. *The Sons of Jacob answered, &c.]* Hence some infer that by the Custom of those Days, the Consent of the Brethren was required, rather than of the Parents: For the Sons of *Jacob* here make the Contract, as *Laban* had done with *Abraham's* Ser-

vant XXIV. 50. But it is more reasonable to think, that *Jacob* left it to them to consider what was fit to be done, in a matter which required great deliberation; and then to report their Opinion to him: Who had the greatest interest in her, and right to dispose of her.

Ver. 14. *We cannot do this thing.*] It is against our Religion. Which was partly true; for though *Jacob* himself had married one whose Father was uncircumcised (as *Isaac* had done before him) yet by degrees this Opinion prevailed among them; till it was established by the Law of *Moses*.

For that were a reproach to us.] They plead Honour, as well as Conscience.

Ver. 15. *In this will we consent unto you.*] Upon these Terms, we will agree to the Match.

Ver. 17. *We will take our Daughter, and be gone.*] By this it appears they treated in their Father's Name, as was noted before, *verse* 13.

Ver. 18. *And their words pleased Hamor, &c.*] It may seem strange, they should so easily consent to be circumcised, till we consider how passionately *Shechem* loved *Dinah*, and the great Affection *Hamor* had to *Shechem*: Who was his beloved Son, *verse* 19. Besides, this was but a poor Prince, and his City little and mean: Which he thought to enrich and strengthen by *Jacob's* Family (who were very wealthy) being incorporated with them, *verse* 23.

Ver. 19. *He was more honourable.*] In greater esteem with his Father, and all the Family, than any other belonging to it.

Ver. 20. *Came unto the Gate of their City.*] Where all Publick Affairs were transacted.

And

And communed with the Men of the City.] Such great Matters could not be concluded without the Publick Consent. See XXIII. 18. XXIX. 22.

Ver. 21. *These Men are peaceable.*] They use many Arguments to persuade the People to Consent : And the first is that the *Israelites* had hitherto lived in-offensively among them.

Let them dwell in the Land and trade therein.] By a Publick Decree, or Law.

For the Land is large enough.] This is the second Argument, there was Land enough in their Country uncultivated ; which these Men would improve.

Ver. 23. *Shall not their Cattle, &c.*] This is the greatest Argument of all ; taken from the Profit they should have by them ; the gain of no less than all they had. Which is not to be understood, as if they intended to over-power them, and seize upon all their Stock : But that by inter-marriages, their Estates would be inherited by them, as much as by the *Israelites*.

Ver. 24. *All that went out of the Gate of his City.*] i. e. All the Citizens (XXIII. 18.) who were met together in the Common-Hall (or Place of Publick Assemblies) and were soon persuaded to yield to the Reasons, which had persuaded their Rulers.

Ver. 25. *On the third Day, when they were sore.*] And began to be a little Feverish. For the greatest Pain and Anguish, the *Jews* observe, was upon the third Day after Circumcision ; which very much indisposed them. See *Pirke Elies. cap. 29.* and *Vorstinus* his *Annotations*, p. 195. And indeed *Hippocrates* observes the same of all Wounds and Ulcers ; that

that they are then most inflamed, by a conflux of sharp Humors to them.

Two of the Sons of Jacob, &c.] With their Servants: For they two alone, could not destroy a whole City, though but small.

Slew all the Males.] The Women and Children in those Days were always spared in the most deadly Wars: As when the *Midianites* were killed, *Numb.* XXXI. 7, 9. and the *Edomites*, *1 Kings* XI. 16. And so *Moses* commanded they should do even with the *Canaanites*, *Dent.* XX. 13, 4. See *Bochart*, P. I. *Hierozyic.* L. II. cap. 56. *Selden de Jure N. & G. Lib.* VI. cap. 16. p. 745. and *de Synedr.* L. I. p. 81.

Ver. 26. Took Dinah out of Shechem's House.] Where it seems she remained, after the Rape he had committed, in hope of a Marriage.

And went out.] Carried her home.

Ver. 27. And the Sons of Jacob.] The rest of his Sons (who were able to bear Arms) came after the slaughter; and helpt to plunder the City. Thus they were all involved in the Guilt; which was very great and manifold; as *Bonfrerius*, and, out of him, *Menochius* have observed.

Because they had defiled.] Their Prince had defiled her: Whose Fact, it seems, they did not disapprove: And therefore it is imputed to them all, as the cause of their slaughter.

Ver. 28. They took their Sheep, &c.] It is a reasonable Conjecture of *Bonfrerius*, That *Jacob* caused all these to be restored to the Wives and Children of the slain: Whom he set at liberty.

And

And spoiled even all that was in the House.] Of *Hamor* and *Shechem*: Which, perhaps, they kept to themselves, in compensation of the wrong he had done; and none of the Family, perhaps, surviving to own them.

Ver. 30. Ye have troubled me.] Disturbed my Quiet, and made it unsafe for me to live in this Country; where I hoped to have settled.

Made me to stink, &c.] Made me odious to all the Country, as a Murderer, a Robber, and a breaker of my Faith.

Ver. 31. Should he deal with our Sister, as with an Harlot?] As with a common Whore, that prostituted her self to his Lust? If she had done so there had been no ground for their Quarrel, (according to the *Hebrew* Doctors) because *Shechem* had not then offended against the Laws of the Sons of *Noah*, (as they speak) *i. e.* The right of Nations: Which was not violated by a Man's lying with a single Woman, by her free Consent. But *Dinah* being forced and violently ravished, (as they take the Sence of *verse 2. to be*) they tell their Father they might right themselves by making War upon them. For there was no other way to deal with Princes, whom they could not implead in any Court; and therefore betook themselves to Arms. See *Mr Selden, L. VII. de Jure N & G. juxta Hebr. cap. 5.*

C H A P. XXXV.

Ver. 1. **A**ND God said unto Jacob.] There were several ways, as *Maimonides* observes, whereby God communicated himself unto the Prophets. Unto whom he is said, sometimes, to speak by an Angel in a Dream, as he did to *Jacob*, XXXI. 11. Sometimes by an Angel, without any mention how it was, whether in a Dream or Vision, or not : Of which he takes this place to be an Instance ; and *Verse* the 10th of this Chapter, and XXII. 15. *Thirdly*, In other places there is no mention of an Angel, but of God alone speaking ; yet in a Vision, or Dream, XV. 1. And, *Lastly*, God is said to speak absolutely, neither in a Dream, nor Vision, nor by Angel, XII. 1. XXXI. 3. *More Nevachim*, P. II. cap. 42. In which Classis, I think he might have put this Apparition to *Jacob*, as well as that last mentioned : For there is no difference between them, but this ; That in the former place (XXXI. 3.) it is said, *The LORD said unto Jacob* ; and here, *God said unto Jacob*.

Arise, go up to Bethel, and dwell there.] By this Advice God showed, he still took Care of him ; and delivered him from the Fear he was in of the *Canaanites* and *Perizzites*. Who, one would think, detested the Fact of *Shechem* ; or, else it may seem strange that they did not immediately cut off *Jacob* and his Family, who had taken such a terrible Revenge for it ; but let them remove quietly to *Bethel*. But *Moses* gives us the true reason of this, *verse* 5.

Make

Make there an Altar.] Perform the Vow which thou madest in that place, XXVIII. 20, 21, 22. Some wonder *Jacob* made no more haste to this place, after his return to his own Country, (for now he had been about nine Years in *Canaan*) and some of the *Hebrew* Doctors fancies God punished him for deferring so long to go thither (where he promised to worship him, if he prospered his Journey and brought him back again in safety) by suffering his Daughter *Dinah* to be ravished. But it is more probable, that he met with obstructions, which made it not safe for him, as yet, to go thither; or, that he waited till God, who had conducted him hitherto, should direct him to take his Journey to that place. For, it is very probable, he enquired of him about his removal.

Ver. 2. *Then Jacob said unto his household, &c.*] Being to perform a solemn Sacrifice to God, he calls upon his Family to prepare themselves for it.

And to all that were with him] Hired Servants who lived with him.

Put away the strange Gods.] *Rachel* had her Father's *Teraphim*, which now, it is to be supposed, she confessed. And he suspected there might be some among the Men-Servants and Maid-Servants, he brought with him out of *Mesopotamia*, (XXXII. 5.) where there was much Superstition: And that in the sacking of *Shechem* they might bring away some Images with them (for the sake of the Silver and Gold) which they kept secretly among them.

And be clean.] Wash your Bodies, as *Aben Ezra* truly interprets it: For this was the ancient Rite of cleansing. Wherein he seems to have followed *Jonathan*, who thus paraphrases it, *Purifie your selves*

P p p

from

from the pollution of the slain, whom you have touched ; referring it to the foregoing slaughter of the People of Shechem.

And change your Garments.] Put on clean Cloathes. Which was but a reasonable Injunction, being to appear before the *Divine Majesty* : In whose Presence it was rudeness to be seen in sordid Raiment : Especially in those, wherein they had newly defiled themselves, by a bloody slaughter. These *too*, I doubt not, were pious Customs, which their godly Ancestors had observed, from the beginning of offering Solemn Sacrifices. It being very unseemly to appear before a great Man, in dirty Apparel, or with a sweaty Body. And I do not see, why we should not look upon these, as an external Profession, of the like Purity in their Minds and Hearts. All Nations retained these *Washings*, and *white Raiment*, when they performed the Solemn Offices of Religion : Which were not derived from Idolaters, but from the purest Antiquity.

Ver. 4. *And they gave unto Jacob all the strange Gods.*] Which, it seems by this Expression, were numerous.

And the Ear-rings that were in their Ears.] In the Ears of the Idols ; for there was no harm in the *Ear-Rings* they wore themselves. So some interpret it ; not considering, that besides the *Ear-Rings* which were Ornaments, there were others worn in the nature of Amulets ; or, for some other superstitious Uses : Having the Effigies of some God or other ; or, some Symbolical Notes, in which they fancied there was some Power to preserve them from several Mischiefs. *Maimonides* in his Book of *Idolatry*, cap. 7. mentions such Idololatrical Rings, as were utterly

terly unlawful to be used; and Vessels marked with the Image of the *Sun*, the *Moon*, or a *Dragon*: Which were Symbols of Divinity among the *Heathen*; who made Marks also, in several parts of their Bodies.

And Jacob hid them.] Buried them in the Earth; after he had first broke them in pieces (as some think) or melted them, as *Moses* and *Hezekiah* did, *Exod.* XXXII. 20. 2 *Kings* XVIII. 4. Which, if it be true, it is but a Tale which is told of the *Samaritans*; that they digged up these Idols and worshipped them. See *Hottinger Smeigma Orient.* p. 359.

Under an Oak which was by Shechem.] It was so unknown under what Oak this was, that there is no ground for their Opinion, who think this was the same Oak mentioned in *Josh.* XXIV. 26. For he intended to abolish the memory of these Idols; and therefore hid them, where he thought no Body would find them.

It took up some time to do all this; and yet the People of the Land did not fall upon *Jacob's* Family: The Providence of God watching over him, as it follows in the next Verse.

Ver. 5. *And they journeyed: And the terror of the LORD was upon the Cities round about them, &c.*] Here is the true reason why the Country did not, at least, fall upon the Rear of *Jacob's* Family, when they marched away: Because God made a panick Fear to fall upon them. Who, otherwise (one would guess by this) had an inclination to be revenged for the destruction of *Shechem*. For, though they could not justify the Fact of *Shechem*; yet they might think *Jacob's* Sons too cruel in the Punishment of it: For their own Father was of that Opinion.

Ver. 6. *So Jacob came to Luz.*] See XXVIII. 19.

Ver. 7. *Built there an Altar, &c.*] And offered Sacrifices of Thanksgiving to God, for performing his Promise to him, beseeching him still to continue his Care of him.

Ver. 8. *Deborah, Rebekah's nurse died.*] She went to attend *Rebekah*, when she was married to *Isaac*: Which troubles the *Jews* to give an account how she came here, into *Jacob's* Family. *R. Solomon* solves it thus; That *Rebekah* having promised *Jacob* when he went away, to send for him, (XXVII. 45.) she performed this Promise by *Deborah*: Whom she sent to *Padan-Aram* to invite him home; and in her return she died here. But it is more reasonable to suppose that *Jacob* had been at his Father's House, before this time: And *Rebekah* being dead, (whether before or after, is uncertain) *Deborah* was desirous to live with his Wives, who were her Country-Women. And that her death is here mentioned (though we read nothing of *Rebekah's*) to give an account how this Oak came by the Name of *Allon-Bacuth*, in after-times.

Under an Oak.] There were many about *Bethel*: Near to which there was a Wood, or Forest; out of which the Bears came, who devoured the Children that cursed *Elisha*, 2 *Kings* II. 23. And under an Oak also, the old Prophet Found the Man of God sitting, as he went from *Bethel*, 1 *Kings* XIII. 14.

Ver. 9. *And God appeared unto Jacob again, &c.*] The *SCHECHINAH*, or *Divine Majesty*, who bad him go to *Bethel*, *verse* 1. appeared to him when he came there; in a most glorious manner: As he had done when he lodged there in his Journey to *Padan Aram*, XXVIII. 13.

Ver.

Ver. 10. *Israel shall be thy Name.*] This is a far more honourable Name than that of *Jacob*: And therefore by it thou shalt be commonly called. For the Name of *Jacob* was given him from the supplanting of his Brother, and getting the advantage of him: But this of *Israel* from his prevalence over the Angel of God.

And he called his Name Israel.] He solemnly confirmed that Name, which was given him before by his Angel, XXXII. 28.

This seems to me to prove, That it was no more than an Angel, who wrestled with *Jacob*, and told him his Name should be changed. For, if it had been God himself, *Jacob* was as much satisfied then, as he could be now, that *Israel* should be his Name. But I take it, God reserved the declaration of it from his own Mouth, till this time: When he ratified what he had before spoken by his Angel.

And thus I find (since I noted this) *St. Hierom* understood this Passage: Whose words are these. *Dudum nequaquam ei nomen ab Angelo imponitur, &c. This Name was not heretofore imposed on him by the Angel; who only foretold that God would impose it on him: That therefore which was there promised should be, we are here taught was fulfilled.*

Ver. 11. *I am God Almighty, &c.*] Here God renews his Promise to him, as he had often done to *Abraham*. He had first blessed him by *Isaac*, XXVIII. 3. when he sent him from home. Then he himself blessed him; when he appeared to him, the first Night of his Journey, *verse 13. of that Chapter*. And now again, when he was come back to the very same place; where he blessed him before. And he speaks to him, by the Name of *El-Shaddai*, i. e. *God*

All-

All-sufficient : The very same whereby his Father had blessed him, XXVIII. 3. and whereby God blessed Abraham, XVII. 1.

Ver. 13. *And God went up from him.*] It is evident by this, that a visible Majesty, or Glory appeared to him at this time : From whence the foregoing words were spoken to him : Which being done, it went up towards Heaven. In the *Hebrew* the words are, *went up from upon him*, or, *over him* ; and the very same is said of Abraham, XVII. 22. as if the *SCHECHINAH* appeared over his Head, in great Lustre ; whilst he, perhaps, lay prostrate upon the Ground.

Ver. 14. *Set up a Pillar in that place.*] To be a Monument of the Divine Goodness ; Who there appeared to him ; and made him such gracious Promises, as those before-mentioned, *verse* 11, 12. And to serve for an Altar whereon to offer Sacrifice. For so the word *Matzebah* signifies, *Hosea* III. 4. And therefore *Isaiah* seems to make an Altar and a Pillar the same thing, XIX. 19.

Poured a drink-offering thereon.] To consecrate it unto the Solemn Service of God. For which end he poured Oil upon it, as he had done upon the Stone, (XXVIII. 18.) which, in all likelihood, was a principal part of this Pillar. And having done all this, we are to suppose he not only offered Sacrifice ; but paid the Tenth of all that God had given him, according to his Vow, XXVIII. ult.

Ver. 15. *Called the Name of the place.*] Or, rather, *of that place* ; that famous Place ; which God had made so remarkable by his Goodness to him. For the *Hebrews*, not without Reason, make the *He* before *Ma-kom*, to add an Emphasis to that word.

Bethel.]

Bethel.] i. e. The House of God. So he said he would make this Place, XXVIII. 22. and now he is as good as his Word, by renewing the Name he had given it *thirty Years* before, when he first went into *Mesopotamia*.

Ver. 16. *And there was but a little way to come to Ephrath.*] When they were come within a little of *Ephrath*. The Hebrew word for a little is *Chibrath*: Whose precise signification is uncertain. *Benjamin Tudelensis*, saith this Place was within half a Mile and a little more of *Ephrath*. See his *Itinerar.* p. 47. and *Const. L' Empereur* on the Place, p. 176.

Ver. 17. *Fear not: Thou shalt have this Son also.*] The Midwife seems to comfort Rachel with her own Prediction, XXX. 24.

Ver. 18. *She called his Name Ben-oni.*] Rachel seems to give her former Hopes of a second Son for lost; at least she expected no Comfort from him: Being ready to expire. And therefore she called him a *Son of Sorrow*: His birth being her death.

But his Father called him Benjamin.] To comfort Rachel in her Sorrow, and to avert the sinister Omen, Jacob immediately changed his Name into *Benjamin*; signifying *The Son of his Right-hand*, or of his Strength, as it is commonly interpreted. Though others will have it, *The Son of Years*, i. e. *of his old Age*: or, putting both together, the support and stay of his old Age.

Names are oft-times strangely adapted to things; and the Presages of Parents have anciently been observed to be fulfilled.

— — *Heu nunquam vana parentum*
Auguria —

Which

Which is in no Instance more verified than in this Child of *Jacob's*: Who did not bear either of these Names for nought. There being two very different Fates of his Posterity (as Dr. *Jackson* observes in a Discourse of his upon *St. Matth.* II. 17, 18.) answerable to the contrary importance of the Names given him by his Father and his Mother. No Tribe in *Israel* more Valorous, yet none so subject to sorrowful Disasters as this Tribe of *Benjamin*. It was almost extirpated in the time of the *Judges*, XX. 35, &c. and yet before the conclusion of that Age, *Benjamin* became the Head of his Brethren: The first King of *Israel* being chosen out of that late desolate Tribe. And though that King proved at last but a *Ben-oni*; yet this Tribe stuck close to *Judah*, when all the rest revolted to his Brother *Joseph*.

Ver. 20. *Jacob set a Pillar upon her Grave.*] After that Law was made (*Deut.* XVI. 22.) against erecting Pillars; the *Jews* did not think all Pillars unlawful; but only those for Superstitious uses: Not those which were in Memory of some thing; as *Maimonides* his words are, *L. de Idolol. cap. 6.*

Ver. 21. *And Israel journeyed.*] This is the first time that *Moses* calls him *Israel*; after this Name was given him by God. Which he repeats twice in the next Verse: And then calls him *Jacob* again, in the latter end of it. It is in vain to search for a Reason. Some of the *Jews* will have it, That he calls him *Israel*, because he bare the death of his beloved Wife, with admirable Patience and Submission to God's Will. But they cannot give so good a Reason, why he immediately alters his Style, and calls him *Jacob* again. See Verse 22.

Beyond

Beyond the tower of Edar.] i. e. The Tower of the Flock, as some translate it. Who think there was such a Tower near Jerusalem, because of those words of Micah, IV. 8. O tower of the Flock, the strong hold of the Daughter of Zion. Which, if it be true, it doth not prove there was no Tower in Jacob's Days called by that Name: But rather, that in future Ages this Tower was renewed, in the same, or a neighbouring Place; and called by the ancient Name, which it had in the Days of Jacob.

Ver. 22. Went and lay with Bilhah, his Father's concubine.] She is called his Wife, XXX. 4. and, according to the Laws of those Times, was truly so; as I have often observed all those called Concubines were: Though not the principal Wives, but of a lower Rank. See Mr. Selden, de Jure N. & G. L. V. cap. 7. p. 570, 571, &c.

And Israel heard it.] And highly resented it, as we find XLIX. 4. But in this short History Moses passes over Israel's Censure of this Incest till he came to die: Which shows sufficiently, how he was affected when the Fact was committed. Or, perhaps, these words, Israel heard it, may signifie; That though Reuben thought to have committed this Sin so secretly, as to have concealed it from his Father; yet he came to the knowledge of it: And gave him such private Rebukes, as were fitting; but proceeded not to Publick Punishment, to avoid Scandal.

Now the Sons of Jacob were twelve.] Their Number being now completed by the Birth of Benjamin, after whom he had no more Children; Moses thought good here to enumerate them. And they being all born (save Benjamin alone) before he had the Name of Israel, it may be the reason, perhaps, why he calls him Jacob.

Ver. 26. *Which were born to him in Padan-Aram.*] All except Benjamin ; who (as was said just before, *verse* 18.) was born in Canaan.

Ver. 27. *Jacob came to Isaac his Father, &c.*] To dwell with him, and to be the Comfort of his old Age. For, it is not to be doubted, he had been with him before, since he came from *Mesopotamia* : But now came to stay with him, till Death parted them.

Unto the City of Arba, &c.] Called *Kirjath-Arba*, XXIII. 2. from a great Man (*Josh.* XIV. 15.) among the *Anakims*, whose Name was *Arba* ; and either was born, or dwelt, or ruled here. It was afterward called *Hebron*, where *Abraham* dwelt a long time, XIII. 18. and where he bought a burying-place for his Family, XXIII. 19.

Ver. 28. *The days of Isaac were an hundred and fourscore Years.*] He lived *five* Years longer than his Father *Abraham*, XXV. 7.

Ver. 29. *His Sons Esau and Jacob buried.*] As *Isaac* and *Ismael* had done *Abraham*, (XXV. 9.) and no doubt in the same place : He sojourning there (as was said before) as his Father had done before him. By this it appears, the Friendship between *Esau* and *Jacob* continued, after the interview they had at *Jacob's* return into this Country.

CHAP. XXXVI.

Ver. 1. **T** *Hese are the Generations of Esau.*] Which are here set down, to show how effectual his Father's Blessing was, XXVII. 29: And, as *Maimonides* thinks (P. III. cap. 56. *More Nevoch.*) to prevent the destruction of any of the Family of *Esau*, but only those of *Amalek*. Who descended from the First-born of *Esau* by a Concubine, the Sister of *Lotan*, an *Horite*, one of the ancient Inhabitants of *Seir*, *verse* 12, & 22. His Descendants were to be destroyed, by an express Precept, for a particular Offence (*Exod.* XVII.) but the Divine Justice took Care of the rest, by distinguishing them thus exactly from him: That they might not perish under the Name of *Amalekites*.

Ver. 2. *Esau took his Wives, &c.*] The Names of these Wives are not the same with those, he is said to have married, XXVI. 34. Therefore it is probable his former Wives died without Issue: And so he took another Daughter of *Elon* (when *Judith* was dead) called *Adab*: And the Daughter of a Man called *Anab*; by whom he had such Children as here follow.

The Daughter of Zibeon.] The word *Daughter* here signifies *Neice*; or, she is called *Zibeon's* Daughter, because he bred her: As the Children of *Michal* are mentioned, 2 *Sam.* XXI. 8: Though she had none at all; but only educated the Children of her Sister: As *Zibeon*, perhaps, did his Brother *Anab's* Daughter, *verse* 20.

Ver. 3. *Basemath, Ishmael's Daughter.*] She is called by another Name, XXVIII. 9. But it is likely *Esau* changed her Name from *Mahalab*, which signifies *sickly* and *infirm*, into this of *Basemath*, which signifies *Aromatick* and *Fragrant*. Either because the Name better pleased him, or he thought would better please his Father: Or, she grew more healthy after Marriage; or, perhaps, she had two Names given her at the first.

Ver. 6. *Went into the Country from the face of his Brother Jacob.*] Into another Country out of the Land of *Canaan*: Into which he lately came to bury his Father, as we read in the latter end of the last Chapter. Which being done, he and *Jacob*, no doubt, agreed about the division of *Isaac's* Estate: Out of which a large share came to *Esau*: Who had something also of his own there before, (all his Sons before-mentioned being born to him in *Canaan*, verse 5.) besides what he had in *Seir*.

His Brother Jacob.] He knew of no other Name his Brother had; that of *Israel*, it's likely, being not yet published and commonly used.

Ver. 7. *For their Riches were more than that they might dwell together.*] There was not room enough in the Land of *Canaan* (where they were but sojourners, and could have no more than the present Possessors would let to them) for such a vast Stock as they had between them: And therefore were constrained to separate, as *Abraham*, for the same reason, had done from *Lot*, XIII. 6, &c. And *Esau* having begun before to settle in *Seir*, did not think fit to bring what he had there hither: But carried what his Father left him thither. Where he had enlarged his Dominion, since *Jacob's* return to *Canaan*.

Ver.

Ver. 8. *Thus dwelt Esau in Mount Seir.*] It is a Question how he could be said to have gone to dwell in *Seir*, upon this occasion: Seeing we find him there before, when *Jacob* came out of *Mesopotamia*, XXXII. 3. But the Answer is easie, That then he had only some part of the Country, and not the best of it neither: And therefore, perhaps, had some of his Estate still in *Canaan*, while the rest of it was in *Seir*. And it seems remarkable to me, that he is not said till now, to dwell in *Mount Seir*, but only in the *Land of Seir*, or barely in *Seir*, to which he invited *Jacob* at his return (XXXII. 3. XXXIII. 14, 16.) This Mountainous Country, which was richer than the other, he got into his possession after that time.

Esau is Edom.] The Father of the *Edomites*, as it follows, *verse* 9.

Ver. 12. *She bare to Eliphaz, Amalek.*] This was necessary to be set down (as I observed on *verse* 1.) that there might be a distinction between the *Amalekites*, who were to be destroyed, and the rest of the Posterity of *Esau*: Concerning whom it is said, *Thou shalt not abhor an Edomite, because he is thy Brother, Deut. XXIII. 7.* Thus *Joseph Albo*. For, though they made a distinct People from the *Edomites*, and lived in a neighbouring Country; yet they possessed that part of *Mount Seir* which was near *Kadesh Barnea*, as may be gathered from *Numb. XIII. 29.* and *XIV. 43.*

Ver. 15. *These were Dukes.*] The word *Allouphe*, if we may believe *R. Solomon Jarchi*, signifies *Heads*, *Chiefs*, or *Rulers of Families*. Who may be called *Princes*; though their Government was not yet *Regal*, but a kind of *Aristocracy* in the beginning.

Ver.

Ver. 16. *Duke Korah.*] He is not reckon'd among the Sons of *Eliphaz*, *verse 11.* but called the Son of *Aholibamah*, *verse 14.* and accordingly said to Rule over a Family descended from hers, *verse 18.* We must suppose therefore, there were two *Korah's*; one the Son of *Aholibamah*; the other a Nephew of *Eliphaz*, by some of his Sons or Grand-Sons: Who came to be a great Ruler, and to get the Government of some of these Families: And, according to the Style of Scripture, is reckoned for *Eliphaz* his Son.

Ver. 20. *These are the Sons of Seir the Horite.*] From this *Seir* the Country had its Name: But from whom he descended is not recorded.

Who inhabited the Land.] Who were the ancient Inhabitants of this Country, before *Esau* conquered it: And, perhaps, were the first that possessed it after the Flood. Whose Genealogy, I suppose, is here mentioned, because *Esau's* Posterity married with some of them: Particularly his eldest Son *Eliphaz*, took *Timna*, Sister of *Lotan* (one of *Seir's* Sons) for his Concubine, *verse 22.* Yea, *Esau* himself seems to have married one of this Family, *viz. Aholibamah*: Whose Father and Uncle are said to be *Hivites*, *verse 2.* but here plainly called *Horites*: Being descended from *Seir the Horite*, though dwelling then among the *Hivites*.

Ver. 21. *These are the Dukes of the Horites.*] The Heads of their Families; who governed the Country, before *Esau* and his Posterity dispossessed them: And settled themselves in the same form of Government, which they found among these *Horites*.

In the Land of Edom.] So it was called in the days of *Moses*.

Ver.

Ver. 24. *This is that Anah, who found the Mules in the wilderness.*] Not by Accident, but by his Art and Industry he invented (as we speak) this mixture, and produced this new kind of Creature. So it is commonly interpreted. But the word *found*, though used *four hundred* times in Scripture, never signifies (as *Bochart* hath observed, P. I. *Hierozoic. Lib. II. cap. 21.*) the Invention of that which was not before; but the finding that which already is in being. Nor doth *Jemim* signifie *Asses* in Scripture: And therefore others have read the *Hebrew* word as if it had been written *Jamim* (as *St. Hierom* observes) imagining that as *Anah* fed his Father's *Asses*, he found a great collection of Waters, (See *Vossius, L. III. de Idolol. cap. 75.*) which some fantasie to have been hot Waters, or Baths, as the *Vulgar Latin* interprets it. But then we must read the *Hebrew* quite otherwise than we do now: And *Bochart* gives other Reasons against this Interpretation; and endeavours to establish another Opinion. That by *Jemim* we are to understand *Emim*, a Gigantick sort of People, mentioned in Scripture, and next Neighbours to the *Horites*. These *Anah* is said to find, *i. e.* to meet withall and incounter; or, rather, to have fall'n upon, on a sudden and unexpectedly; as this Phrase he shows signifies in Scripture. This Opinion he hath confirmed with a great many Reasons; to which another late learned Writer (*Wagenfeil*) thinks an Answer may be given: Though he inclines to it, if one thing were not in the way; which makes him think, here is rather meant some *Herb* or *Plant*, called *iaquv*, which word the *LXX* retains, not knowing how to translate it. And thus *Aben-Ezra* affirms many Interpreters of the Scripture have understood it:
Which

Which seems to be the most probable Conjecture of all others. See *Wagenfeil* in his *Annot.* upon that Title of the *Talmud*, called *Sota*, p. 217, 218, &c.

As he fed the Asses of Zibeon his Father.] The Sons of Princes were wont to follow this Implyment, in ancient Times, as *Bochart* shows out of many Authors : Particularly the Scholiast upon *Homer's Odyssey*. Τὸ πάλαιον, καὶ οἱ τοῦ βασιλέως παῖδες ἐπορεύοντο. *Hierozoic.* P. I. L. II. cap. 44.

Ver. 28. *The Children of Dishan are these : Uz, &c.*] From this Man the whole Country, or a great part of it, is called by the Name of *Uz*. *Lament.* IV. 21. which was in *Arabia Petraea*, in the Borders of the Land of *Canaan*.

Ver. 30. *These are the Dukes that came of Hori.*] This *Hori* was the Ancestor of *Seir* ; by whom this Country was first planted.

Among their Dukes.] Or, according to their Families ; or, Principalities.

Ver. 31. *And these are the Kings that reigned in the Land of Edom.*] It appears by this, that after several *Dukes* (as we translate it) had ruled the Country ; the *Edomites* changed their Government into a Monarchy. And here follows a Catalogue of their Kings. For I can find no ground for the Opinion of the *Hebrew Doctors*, that *Alluph*, a *Duke*, differed in nothing from *Melech*, a *King* ; but that the latter was crowned, the former not crowned.

Before there reigned any King over the Children of Israel.] *Moses* having a little before this (XXXV. 11.) mentioned the Promise of God to *Jacob*, That *Kings* should come out of his *Loins* ; observes it as a thing remarkable, being a great exercise of their Faith, that *Esau's* Posterity should have so many Kings :
And

And there was as yet no King in *Israel* when he wrote this Book, nor (as it is commonly interpreted) a long time after. This *Moses* might well write without a Spirit of Prophecy; nor is there any reason to say, this Passage was inserted by some Body else, after the death of *Moses*. We might rather affirm, if it were needful, that *Moses* his meaning is, *All these were Kings in Edom, before his own time*: Who was the first King in *Israel*, *Deut. XXXIII. 5*. For he truly exercised Royal Authority over them, as Mr. *Selden* observes, *L. II. de Synedr. cap. 1, 2*.

Ver. 32. *The name of his City was Dinbabab.*] Of which he was Governor, perhaps, before he was made King; and wherein he reigned.

Ver. 33. *Of Bozrah.*] Which was afterward the principal City of the whole Country; as we read in the Prophet *Isaiah, XXXIV. 6.* and *Jeremiah XLIX. 3.* and *Amos I. 12.*

It seems, by this List of their Kings, that the Kingdom at this time was Elective; for the Father did not succeed the Son. Which may have been the reason, perhaps, why it lasted but a while, before their Government was altered again, *verse 40.* *Maimonides* hath an Opinion different from all others, that none of these Kings were of the Race of *Esau*; but strangers, who oppressed the *Edomites*: And are here set down by *Moses* to admonish the *Israelites*, to observe that Precept, *Deut. XVII. 15. Not to set a stranger to be King over them, who is not their Brother, i. e. One of their own Nation.*

Ver. 35. *Who smote Midian in the Field of Moab.*] The *Midianites*, perhaps, came to invade them; and *Hadad* march'd out and met them in the Frontiers

of their Country, which joyned to that of *Moab*: Where he got a great Victory over them.

Ver. 37. *And Saul of Rehoboth by the River reigned, &c.*] If by the *River* we should understand *Euphrates*, (as it usually signifies) near to which stood the City of *Rehoboth*, (*Gen. X. 11.*) it may seem strange that one should be chosen from so remote a Country, to be King of *Edom*: Unless we suppose him to have been born there, but to have lived in *Edom*: And by his great Atchievements, to have got into the Throne. Otherwise, we must take this for some other City; which stood by the most known River of this Country.

Ver. 38. *Baal-hanan.*] This Name is the reverse (as I may call it) of *Hani-ball*.

Ver. 39. *His Wife's name was Mehetabel, &c.*] None of their Wives, much less their Pedigree, are named besides this alone: Which shows she was an eminent Woman in those Times and that Country; either for Wisdom, or Parentage, or Estate, or some other Excellence.

Ver. 40. *And these are the names of the Dukes that came of Esau.*] They seem now to have returned to their first Constitution; and Kings were laid aside for some time. But in future Ages, we find they changed again, and then Kings reigned successively, the Son after the Father, as they did in *Israel*. Some think, these were the great Men, who ruled in *Edom*, in *Moses* his time.

According to their Families, &c.] They were the Heads of different Families; and lived in different Places; and, perhaps, reigned at the same time, in several Parts of the Country: So the words seem to import.

Ver.

Ver. 43. *In the Land of their possession.*] In their own Country; whilst the Seed of *Jacob* sojourned in a strange Country, and possessed no Land of their own.

He is Esau, &c.] He ends as he began. This is the Account of *Esau*; the Father of the People who are now called *Edomites*.

CHAP. XXXVII.

Ver. 1. **A**ND *Jacob dwelt in the Land, &c.*] Having given us an Account of *Esau's* removal to *Seir*, (XXXVI. 6, 7.) and of the Prosperity of his Family there: He now goes on to tell us, that *Jacob* still continued in the Country, where his Father had sojourned, in the Land of *Canaan*.

Ver. 2. *These are the Generations of Jacob.*] These words are to be connected with the latter end of XXXV. 23, 24, &c. where he relates how many Sons *Jacob* had; and then gives an account of the Family of *Esau*, (in the XXXVI Chapter) which being ended he returns to finish the History of *Jacob*.

And the Lad was with the Sons of Bilhah, &c.] These words *vehu naar*, signifie he was very young, in the simplicity of his Childish Years; and come in, by way of a Parenthesis, in this manner. *Joseph* being seventeen Years old, was feeding the Flock with his Brethren, (and he was but a Youth, unexperienced, and therefore called a Child, verse 30.) with the Sons of *Bilhah*, &c. Which last words are an explication of the former, showing with which of his Brethren he was. Not with the Sons of *Leah*, but with the

Sons of his Hand-Maids : Particularly with *Bilbab's*; whom we may look upon as a Mother to him, now *Rachel* was dead, having waited upon her. And *Zilpah's* Sons are also mentioned in the second place, as those, it is likely, who were thought to have less emulation to him, than the Sons of *Leah*. But we see by this, how much our greatest Prudence often fails : For *Reuben* and *Judah*, the Children of *Leah*, had more Kindness for *Joseph* than any of the rest.

Their evil report.] What evil Lives they led.

Ver. 3. *Because he was the Son of his old age.*] *Benjamin* was more so than he ; and the rest were born not many Years before him. But he is so called, because he had been married a good while to *Rachel* before he had him : And he was the greatest Comfort of his old Age ; *Benjamin* not being yet grown up, to give any proof of his future worth.

He made him a Coat of many colours.] It is commonly thought to signify a Garment wrought with Threds of divers Colours ; or, made up of *pieces* of Silk or Stuff, which had much variety in them ; or, wrought, as some think, with Figures of Fruit, or other things. See *Salmasius* upon *Flav. Vopiscus*, p. 396. But *Braunius* (*de Vestib. Sacerd. Hebr. L. I. cap. 17.*) hath proved, I think, that the Hebrew word *Passim* here signifies, a long Garment, down to the Heels or Ankles ; and with long Sleeves, down to the Wrefts : Which had a Border at the bottom, and a Facing (as we speak) at the Hands, of another Colour, different from the Garment. See *verse 23.*

Ver. 4. *Could not speak peaceably to him.*] In a kind and friendly manner : But churlishly, and with evident signs of hatred. *Aben-Ezra* fancies, they would not

not so much as salute him, or wish him peace (as the Phrase then was, *peace be to thee*) or, ask him how he did; as our Custom is.

Ver. 5. *Joseph dreamed a Dream.*] This was usual among the ancient *Patriarchs*, and others also, as appears by *Elihu*: Who shows that all Dreams were not Illusions of evil Spirits, *Job XXXIII. 14, 15, &c.* And long before his time *Abimelech* was warned by God in a Dream, *Chapter XX. of this Book, verse 3, 6, 7.* Upon which Consideration (as Dr. *Jackson* well observes) we should not mistrust the Reports of several ancient Historians; who tell us how Princes and Fathers of Families have had Fore-warnings of future Events: Either concerning themselves, their Kingdoms, or Posterity. *Book I. upon the Creed, chap. 9.*

He told his Brethren.] This argues his great Innocence and Simplicity; that he had not yet Understanding enough to consider, how ill this Dream might be expounded; or, not Prudence enough to conceal, what might be ill interpreted by them.

They hated him yet more.] The first ground of their Hatred was, their Father's great Love to him; and then, his informing their Father of their bad Behaviour: Which was still increased by the fine Clothes his Father bestowed on him; and now most of all, by this Dream; which they interpreted to signify his Superiority over them.

Ver. 7. *Your Sheaves stood round about, and made obeysance, &c.*] Or, gathered round about mine: Which was fulfilled, when they came for Corn into *Egypt*; of which these Sheaves, some think, were an apt representation.

Ver.

Ver. 8. *Shalt thou indeed reign over us ?*] It seems they could readily interpret the meaning of a Dream : Which shows how common they were in those Days.

For his Dreams, and for his Words.] This seems to import, that he had more Dreams of like nature ; and was wont to talk of them : Which they thought favoured of Arrogance.

Ver. 9. *He dreamt yet another Dream.*] Which confirmed the former ; by repeating the same thing, under different Figures. For as the former was taken from the Earth ; so this from Heaven : And is more comprehensive than the former ; for it concerns his Father, as well as his Brethren.

Behold the Sun and the Moon, &c.] They seemed to descend to him, or he to be carried up to them : Where they bowed, and lay at his Feet.

Ver. 10. *His Father rebuked him.*] Gave him a check ; that Joseph might not grow conceited of himself ; and his Brethren might not be provoked to hate him.

What is this Dream, that thou hast dreamed ?] What an idle Dream is this ?

Shall I, and thy Mother, and Brethren, &c.] Who can believe this ? Thy Mother is dead, (which is sufficient to show the vanity of this Dream) and thy Father sure is not to truckle unto thee ; no, nor thy elder Brethren.

Ver. 11. *His Brethren envied him.*] Though Jacob seemed to slight what he said ; it incensed his Brethren against him.

But his Father observed the Saying.] He did not look upon it as a mere Fancy ; but thought there might be something in it. And therefore, though
he

he thought fit publickly to slight it, yet he took such notice of it privately, that he preserved it in Mind, and laid it up in his Heart; as the Scripture elsewhere speaks. And it really was fulfilled, when he went down into *Egypt*; and, no doubt, showed that Respect which was due to the *Vice-Roy* of the Country: And so did his Mother *Bilbah*, and all his Brethren.

Ver. 12. *His Brethren went to feed their Father's flock in Shechem.*] As their Flocks increased, so they enlarged their Pasture: And they often removed to find fresh Pasture. Besides, he had made a Purchase in this Place; where they fed his Flocks in his own Ground.

Ver. 13. *Come, I will send thee unto them.*] Make thy self ready, that I may send thee to inquire of thy Brethrens Welfare. About which he was now the more solicitous; because they were gone to a Place, where they had, some Years ago, given great provocation to the Country, by their barbarous Cruelty.

Ver. 15. *A certain Man found him.*] Some take this to have been an *Angel*: Who took care of him, when he was at a loss, which way to go. So *Maimonides*, P. II. *More Nevachim*, cap. 42: Where he makes this Passage the very same with that XVI. 7. *The Angel of the LORD found her*, &c.

Ver. 18. *They conspired against him.*] The Hebrew word signifies, they took subtil and crafty Counsel against him to slay him. Laid their Heads together (as we now speak) to kill him so, that the Murder might be concealed from their Father.

Ver. 19. *Behold, this Dreamer cometh.*] In the Hebrew, *This Master of Dreams*; or, a frequent Dreamer; one that hath Dreams at command.

Ver.

Ver. 20. *Cast him into some pit.*] Which they were wont to dig frequently in those Countries, to hold Rain-Water for their Cattle, when they could not find a Spring, or were near no River.

Ver. 21. *He delivered him out of their Hands.*] Preserved him from being murdered by them, as they intended: Which he did by the following Counsel. Which seemed to have something of Humanity in it; and yet would effect what they resolved.

Ver. 22. *Cast him into this pit.*] That he might perish with hunger.

And lay no Hands upon him, &c.] Let not us kill him. This he said that he might save his life; intending secretly to draw him out of the Pit, and restore him safe to his Father. By which piece of good Service, *Reuben*, perhaps, hoped to reconcile his Father to him; who was justly angry with him, for defiling his Bed, XXXV. 22.

Ver. 23. *His Coat of many colours.*] By this it seems he was distinguished from the rest of his Brethren: Being not yet grown up to such laborious Employments as they followed abroad; and therefore indulged to wear a richer sort of Garment, with his Father at home. For, according to the common Notion, it was wrought, or embroidered with Flowers; which was accounted Noble, as well as Beautiful, in ancient Times. As appears by *Plato*, who, commending the Government then admired in *Greece*, compares it to such a Garment that hath variety of Colours in it, *L. VIII. de Republ. p. 557.* Κινδυωδὴν καλλίστην αὐτὴ τῶν πολιτειῶν ἔστι· ὡς παρ' ἱμερτίων παύκιλον πάντων ἀνδρῶν περικυλισμένον, ὅτε καὶ αὐτὴ πᾶσι ἡδίστη περικυλισμένη καλλίστη αὖ φαίνεται.

Ver.

Ver. 24. *The pit was empty, there was no Water in it.*] This shows, the use of such Pits was to hold Water : Which at this time was dried up, for want of Rain.

Ver. 25. *A company of Ishmaelites.*] In the Language of these Times, it is called a *Caravan* : Merchants not daring to travel alone, or in small Numbers, in those Eastern Countries, through the Desarts; for fear of Robbers, or of wild Beasts.

From mount Gilead.] They came from Parts beyond that; but passed that way to Traffick there.

With there Camels.] Which were, and still are, the most proper Beasts for Carriage in those Countries: Being able to travel a great way, in the Desarts, without Drink. And the *Midianites* (who are here the same with the *Ishmaelites*, ver. 28.) had as great a breed of them, as any other Country: As *Bochart* observes, P. I. *Hierozyic.* L. II. cap. 3.

Bearing Spicery.] The word *Necoeth*, which we, and a great many others translate *Spicery* in general, seems to signifie some particular sort of Spicery, as the following words do. A great many Conjectures there are, what sort; and *Bochart* most probably concludes it to be *Storax*. See the fore-named Book, P. II. Lib. IV. cap. 12.

Balm.] So *Kimchi*, whom the Modern Interpreters generally follow, expounds the Hebrew word *Tze-ri* : Which the Ancients interpret *Resin*; and *Bochart* justifies them, by such Reasons as these. That there was no Balm in *Gilead* in these Days; but it was brought thither out of *Arabia Felix* in the Reign of King *Solomon* : And then it grew on this side *Jordan*, about *Engaddi* and *Hiericho*; not beyond *Jordan* in the Land of *Gilead*. *Ib.* Par. I. Lib. II. cap. 51.

Ver. 26. *What profit is it, if we slay our Brother ? &c.*] We shall get nothing by letting him die in the Pit : Had we not better make Money of him ?

And conceal his Blood.] Though we should be able to conceal his Murder ; which is not easie to do.

Ver. 27. *For he is our Brother, and our Flesh.*] Natural Affection perswaded to this ; rather than to the other.

And his Brethren were content.] As many of them as were then present ; for *Reuben* was not among them at this Consultation.

Ver. 28. *Then passed by Midianites.*] They are called *Ismaelites* just before, *verse 25* : And so they are immediately in this very *Verse*, [*Sold Joseph to the Ismaelites.*] For they were very near Neighbours, and joyned together in Trade, making now one *Caravan*, with a joynt Stock, as this Story intimates. Read *Judg. VIII. 1, 3, 22, 23, 24, 26.* and it will appear the Scripture speaks of them, as one and the same People, in after-times.

For twenty pieces of Silver.] Most understand so many *Shekels* : Which was a very small Price ; but therefore demanded and no more, that the Bargain might be clapt up the sooner.

Ver. 29. *Reuben returned to the pit.*] He pretending some business, had withdrawn himself from the Company, with an intention, when his Brethren were gone from the Pit, to come privately and take *Joseph* out, and carry him to his Father. Upon that Design he now came thither.

Rent his Clothes.] As they used to do, when they mourned for the dead : Whereby he expressed his real Grief for his Brother.

Ver.

Ver. 30. *The Child is not.*] He is dead ; as this Phrase commonly signifies.

Whither shall I go?] I know not whither to flee, to hide my self from my Father's Anger. Who might justly expect the eldest Son should take the greatest Care of him.

Ver. 31. *And they took Joseph's Coat, &c.*] His Brethren it seems persuaded *Reuben* also, to joyn with them, in concealing the Sale of *Joseph* ; and making their old Father believe he was devoured by some wild Beast.

Ver. 32. *They sent the Coat, &c.*] They first sent it by a Messenger ; and immediately followed themselves, with the Tale which is here related.

Ver. 33. *An evil Beast.*] Some wild Beast, of which there were great store in those Countries, (such as Lions, and Bears) for he could not suspect his Brethren would kill him.

Ver. 34. *Rent his Cloathes, and put sack-cloth on his loins.*] This was the highest degree of Mourning in those Days. We read often of putting on Sack-Cloth in future Ages, upon such sad Occasions : But this is the first time we meet with it ; which shows the great Antiquity of such Customs.

Mourned for his Son many Days.] Beyond the ordinary time of Mourning. *Many Years* (as the word *Days* sometimes signifies) perhaps, till he heard he was alive. So the following *Verse* seems to denote ; that he resolved not to cease Mourning for him, as long as he lived.

Ver. 35. *All his Sons and Daughters.*] He had but one Daughter : Therefore the meaning is, his Sons Wives, or their Daughters.

I will go down into the Grave, &c.] If *Scheol* here be expounded *Grave*, then the next words must be thus translated, *mourning for my Son*; as *R. Solomon* interprets them. For *Joseph* was not buried in a *Grave*; and therefore he could not think of going down to him thither. And thus *Christophorus a Castro* upon the *Second of Baruch* acknowledges *Scheol* signifies in this place, and interprets it in this manner. *Lugere non desinam, donec me sepultura demandetis.* I will not cease to Mourn, till you lay me in my *Grave*. But if we follow our Translation, which is most common, *I will go down to my Son*, then *Scheol* must signify the *State*, or *Place* of the dead; as it often doth: And particularly *Isaiah XIV.* (where the King of *Babylon* is expressly denied the honour of a *Grave*, *verse 19, 20.*) *Scheol* is said, to be moved for him, and to meet him, and to stir up the dead for him, *verse 9.*

Thus his Father wept for him.] Continued his Mourning; not only by wearing *Sack-Cloth*, but in such passionate Expressions as these.

Ver. 36. And the Midianites.] In the *Hebrew* the word is *Medanim* (a distinct Name from those *verse 38.*) who were a People derived from *Medan*, one of the Sons of *Keturah*, and Brother to *Midian*, *XXV. 2.* They and the *Midianites* lived near together in *Arabia*, not far from the *Ismaelites*: Who all joyned together in this *Caravan* and made one Society of Merchants; consisting of *Medanites*, *Midianites*, and *Ismaelites*.

An Officer.] The *Hebrew* word *Saris*, oftentimes signifies an *Eunuch*: By whom the *Eastern Queens* were attended. But it likewise signifies all the great Courtiers, (as the *Chaldee* here translates it) such as
the

the *Bed-Chamber-Men*, the *Lord-Chamberlain*, (as we now speak) and such like Officers of State: And therefore is rightly translated here, for *Potiphar* had a Wife. The truth is, this was the prime signification of the word: Till, in after times, the depravation of Manners, and the jealousy of the *Eastern Kings*, made them set none but Slaves, who were castrated, to attend their Queens; by whom they were preferred to great Offices; and so came to enjoy this Name.

Pharaoh.] This was a common Name to all the Kings of Egypt. See XII. 15.

Captain of the Guard.] The LXX translate it, *Master Cook*: And so *Epiphanius* calls his Wife, ἡ τῆς Ἀπομαγειρίας, *Heref.* XXVI. n. 17. Our Margin hath it, *Chief of the Slaughter-men*, or *Executioners*. But the word *Tabachim* may better be translated *Soldiers*, than *Butchers*, or *Executioners*: And here, some think, may denote him, whom we call the *Provost-Marshal*. Others, will have it, *the Master of the Horse*. But I see no more proper translation than ours, *Captain of the Guard*: Or, rather, *Chief Commander of the King's Guard*; such an one as *Nebuzaradan* was, 2 *Kings* XXV. 20. For *Schar* is more than one whom we now call a *Captain*. See XI. 3. This Phrase *Schar-Hatabachim* is explained by *Hottinger* out of the *Ethiopick* Tongue. See *Smegma Orient.* p. 85.

CHAP.

CHAP. XXXVIII.

Ver. 1. **A** *T that time.*] It is uncertain whether he mean at the time *Joseph* was sold (which is just before mentioned) or, at the time *Jacob* returned from *Mesopotamia* to live in *Canaan*, XXXIII. 18. or, when he went to settle with his Father at *Mamre*, XXXV. 27. But, take it any of these ways, there was time enough for all the Events following, before they went into *Egypt*; supposing *Judah's* Children to have married very young: As may be seen in most Interpreters.

Judah went down from his Brethren.] Either upon some business, or in some discontent.

Adullamite.] A Citizen of *Adullam*; which was a famous Town or City, that fell afterwards to the Tribe of *Judah*: Whose King was slain by *Joshua*, XII. 19: And where there was a famous Cave, in which *David* hid himself, 1 *Sam.* XXII. 1.

Ver. 2. *Judah saw there.*] So as to fall in Love with her. For, according to the old Saying, 'Ex τῷ ὁπᾶν τὸ ἐρᾶν.

A Daughter of a certain Canaanite.] It was not so bad for a Man circumcised to marry the Daughter of one uncircumcised; as it was to give their Daughters in Marriage to an uncircumcised Husband, (XXXIV. 14.) For an uncircumcised Man was accounted unclean, though he had renounced Idolatry: But a Woman born of uncircumcised Parents, was not so accounted; if she embraced the worship of the True God. Whence *Salmon*, a great Man in the Tribe of

of *Judah*, married *Rahab* who was a *Canaanite*. Such a one we must suppose this Woman, whom *Judah* married, to have been; or, else he had offended his Father, as much as *Esau* did *Isaac*, by marrying the Daughters of *Heb*.

Whose name was Shuah.] Her Father's Name was *Shuah*, *verse 12.*

He took her.] To be his Wife, *verse 12.*

Ver. 5. And he was at Cheziab when she bare him.] Some think this Town the same with *Achziab*, belonging to *Judah*, *Josh. XV. 44.* But why *Moses* mentions his absence when this Child was born, and why he sets down the Place where he then was, we cannot give an account: Though there was, no doubt, some special Reason for it. Perhaps it is to show, why she gave the Name to this and to her former Son, (whereas he himself named the first, *verse 3.*) because he was not at home when they were born.

Ver. 6. Whose name was Tamar.] She seems also to have been a Woman of *Canaan*; but not an Idolater.

Ver. 7. Was wicked in the sight of the LORD.] i. e. Exceeding impious; and that notoriously. See *Gen. X. 9.* What particular Sins he was guilty of, is but conjectured. Some fancy they were of the same nature with his next Brother's. See *Bonfrere*, or *Menochius* out of him.

And the LORD slew him.] Cut him off suddenly, by some unusual stroke.

Ver. 8. Go in unto thy Brother's Wife, &c.] This (say the *Hebrew Doctors*) was an ancient Custom, in force before the Law of *Moses*: Which only enacted what had been formerly practised, (*Maimon. P. III. cap. 49. More Nevoch.*) that when a Man died without Issue, his next Brother should marry his Wife, *Deut. 25.*

Dent. XXV. 5. Which Custom afterward extended to the next Cousin, if no Brother remained.

And raise up Seed unto thy Brother.] Preserve thy Brother's Name and Family ; by begetting a Child, which may be accounted his, and inherit his Estate. For so the Law was ; that the First-born of such a match was not to be lookt upon as the Child of him that begat him ; but as his Brother's, who was the Mother's first Husband. All the following Children, were to be his own.

Ver. 9. Onan knew that the Seed should not be his.] *i. e.* The First-born should be reputed his Brother's Child.

Lest he should give Seed to his Brother.] Or, *lest a Child should be born in the name of his Brother*, as the *Vulgar Latin* interprets it very exactly, according to the Opinion of the *Hebrews* ; as Mr. *Selden* observes, *L. VII. de Jure N. & G. cap. 3.*

Ver. 10. The thing which he did displeased the LORD.] This made his Sin the more heinous, that he acted against the Divine Promise made to *Abraham*, concerning the multiplying of his Seed : Especially against the Belief of the Promise of the *Messiah* ; that Seed for which all good Men longed.

Ver. 11. Remain a widow in thy Father's house, &c.] It seems the Contract of Marriage at first, was so understood in those Days, that if the Husband died without Issue, the Woman must marry his next Brother ; and, as long as any of his Brethren remained, they were bound to marry his Wife, and preserve their Brother's Memory : Or, else solemnly renounce her, to their great infamy and disgrace. This was so well known, that there is nothing in the Law, that enjoyns any new solemn Contract in such a Case :

Case : Because the first Husband being dead, she and the next Brother were Man and Wife, without any further Agreement, by Virtue of the Original Law : Until he renounced her. Yet by the Constitutions afterwards made by their Elders, it was ordained, that he should espouse and endow her solemnly before Witnesses : As Mr. *Selden* shows in his *Uxor Hebr. Lib. I. cap. 12. and Lib. II. cap. 2. and 10.*

But *Judah* thought *Selah* was too young to perform this Contract ; and therefore desired her to stay till he was grown up : And to abide in her own Father's House, rather than in his ; that *Selah* might not think of Marriage too soon.

For he said, Lest peradventure he die also.] This some make an Argument, that he never intended to give her his Son. But it is more agreeable to *verse 24, and 26.* to think that according to the Custom of those Days, he could not refuse it. And therefore he thought it was their youthful Folly, which made his two other Sons perish : Which made him resolve to keep this till he had more Discretion, and was better instructed in his Duty. Or, if we imagine their Sin was known to none but *Tamar* ; the meaning may be, that he thought their marrying too young was the cause of their death : And therefore he determined to keep this only remaining Son, till he was of a riper Age.

Ver. 12. In process of time.] In the Hebrew the words are, *The Days were multiplied*, i. e. after some Years.

To Timnath.] A Town not far from *Adullam*, it is probable, for it was also within the Lot of the Tribe of *Judah*, *Josh. XV. 57.*

He went up to Timnath.] Some have made a difficulty about this Phrase: For *Sampson* is said to have gone down to *Timnath*, *Judg.* XIV. 5. But they should have considered (as *Bochart* observes, *P. I. Hierozoic. L. III. cap. 4.*) that these were two different Places, one called *Timnath*, the other *Timnathah*: This in the Tribe of *Judah*; the other in the Tribe of *Dan*. To this they went up, because it was in a mountainous Country: To the other they went down, because it was in a Valley.

To his Sheep-shearers.] It was the Custom at such times to make a Feast, (as we do now) and to invite their Kindred and Friends to it, (as he doth his Friend *Hirah*) which appears sufficiently from the Story of *Abshalom*, *2 Sam.* XIII. 23. For in those Countries, where they had vast Flocks, *Sheep-shearing* was a kind of Harvest: Which made that time to be observed with such Joy, as there used to be in Harvest. Whence *David's* Servants said to *Nabal*, that they were come to him on a good Day; for he was shearing Sheep, *1 Sam.* XXV. 8. Accordingly *Judah* having finished the time of mourning for his Wife, went to recreate himself, with his Friends, at this Festival Season.

Ver. 14. She put off her Widows Garments.] In which, it seems, such Persons continued, till they were married to the next Brother. But she, at this time, laid them aside, that he might not have the least suspicion she was the Person whom he courted.

Covered her with a Veil.] As all Women did, in the Eastern Countries, when they went abroad: And there are Examples of it also in the Western Parts of the World; as *Mr. Selden* at large shows, in his *Uxor Hebraica*, *L. III. cap. 17.* Where he produces

duces several Passages out of the *Alcoran* requiring this.

Wrapt her self.] Muffled her Face with it, as we speak, that she might not be known.

And sat in an open place.] Where two Ways met, as the *Hebrew* words seem to import : Unless we take it for a proper Name, as it is in the Margin of our *Bibles*. Either way, it signifies, in a Publick Place, where every Body might see her. It is commonly noted, That there was so much Modesty left, in those ancient Days, that Harlots both went veiled, and also sat without the Cities, (see *Origen L. IV. contra Celsum*, p. 206.) But, however the latter part of this Observation be, the former part of it is not true. For, as *Bochartus* observes, (*P. I. Hierozoic. Lib. II. cap. 46.*) *Proprium fuit meretricum non velari, sed revelari* ; it was proper to Harlots not to be covered, but to go bare-faced : As appears from *Isai. XLVII. 3. Nabum III. 5, &c.* All that can be answered to this is, That it might be otherwise, in very ancient Times. Which I do not take to be true : For all Women, as I observed before, were covered ; and therefore Harlots were distinguished only by their sitting in the High-ways, not by their Veils.

For she saw that Selah was grown, and she was not given, &c.] She resolved, if she could, to have a Child by one of this Family ; and hoped, perhaps, that *Selah* might come along with his Father, and have the same Desires his Father had : And in those Days (as I noted before) there were no such Solemnities required, as the *Jews* afterwards used (though the Law did not enjoin it) to the making a Marriage with one's Brother's Wife. Which was to be contracted, they say, before two Witnesses, and

by giving a piece of Money, or a Writing : But this was ordained only by their Elders, not by the Original Law. See *verse* 11. And therefore she thought if she could have caught *Selah* by this Device, it would have been held Lawful : But this Plot failing her, she so far transgressed, as to admit *Judah* himself to lie with her.

Ver. 15. *Because she covered her face.*] This is not the reason why he took her for an Harlot ; but why he did not know her to be his Daughter-in-law, (as Mr. *Selden* observes in the place before-named, *verse* 14.) because he could not see her Face : And he thought her to be an Harlot, because she sat *in trivio*, in the High-way ; where she publicly exposed her self.

Ver. 16. *Let me come in unto thee.*] There was an expresse Law that there should be no *Kedeshah* (or *Whore*) among the Daughters of *Israel*, i. e. none who should prostitute her Body without Marriage, *Deut.* XXIII. 18. *Levit.* XIX. 29. But before the giving of the Law (saith *Maimonides*) if a Man found a single Woman in a Publick Place, and they agreed on certain terms, to lie together without being married, they were not punished. See Mr. *Selden* *L. V. de Jure N. & G. cap. 4.*

What wilt thou give me ?] That which made such Facts not to be punished, was (saith the same *Maimonides*) because of the Contract which passed between them. This Reward which he gave the Harlot for the use of her Body, being like the Dowry a Man gave his Wife, when he put her away : Which being paid, it was thought he did her no wrong. *More Nevoch.* P. III. *cap. 49.* They that would now have their wicked Practices warranted by such Examples,

amples; should consider that every thing not punished by Men, was not allowed by God: And that we now live under another Dispensation, which expressly forbids such uncleanness; and declares, that not only *Adulterers*, but *Whoremongers*, God will judge, i. e. punish, *Hebr. XIII. 4.* See *verse 23.*

Ver. 17. *A Kid from the Flock.*] Which was looked upon as a valuable Present, in those Days; as I have observed before, *XXVII. 9.*

Wilt thou give me a Pledge, &c.] A Pawn, as we now speak, to be returned, when he sent what he promised.

Ver. 18. *Thy Signet.*] His Ring, wherewith he sealed.

Thy Bracelets.] The *Hebrews* generally understand by this word, his *Cloak*, or some such Garment. Others, his *Girdle*.

And thy Staff, &c.] Which, it is likely, had something in it, to distinguish it from other Mens Sticks. And she asks so many things, that by some or other of them (if not by all) it might be certainly known, who was the Father, if she proved with Child.

And he came in unto her.] Not publickly; but in some bye place, to which they retired.

And she conceived by him.] Though he did not know her, yet she knew him: Which aggravated her Crime, and made it *Incest* in her, though only *Fornication* in him. Unto which, one would think, she was tempted, by her vehement desire to have a Child, by one of this Family; unto which the Promise of the *Messiah* belonged. For though she seems to have been one of the Seed of *Canaan*, (as I said before, *verse 6.*) yet embracing the Religion of *Jacob*, she renounced the Impiety of the *Canaanites*: And
so

so is mentioned in the Genealogy of our Saviour, as well as *Rahab* and *Ruth*.

Ver. 19. *Laid by her Veil from her, &c.*] Retired into her Father's House (for within Doors they did not wear Veils) where she cloathed her self again, like a Widow.

Ver. 21. *Where is the Harlot?*] By this it is apparent that the word *Kedeschab*, signifies a common Whore (as we speak) who publickly prostituted her self for hire: As the *Hebrew* Doctors observe upon this place, and upon *Dent. XXIII. 17*. But whence this Name should be given to *Harlots* is a great doubt; it coming from a Root, which signifies that which is *Sacred*. Which hath inclined some learned Men to think, that the *Women-Priests* consecrated to the Service of *Baalpogor*, or *Priapus*, who were no better than Whores; and the *Men-Priests*, who served *Astheroth*, mentioned *2 Kings XXIII. 7*. made all Whores be called *Kedeschim*, which was the Name for those devoted to such impure Ministeries. See Mr. *Selden, de Diis Syris Syntag. I. cap. 5.* and *Syntag. II. cap. 2*. But such beastly Idolatry, surely, was not so old, as the Days of *Jacob*: And it seems more reasonable to me to think, that the Original word signifying *Separation*; it was applied either to those who were separated unto Holiness, or unto Uncleaness, as *Harlots* were.

And they said, There was no Harlot in this place.] They knew of none, that publickly professed to be a Prostitute: Nor had they seen any one fit publickly to invite Customers.

Ver. 23. *Let her take it to her.*] Keep the Pledge to her self.

Left

Left we be ashamed.] Though the Fact he had committed was in those Days Lawful, (saith *Maimonides*) that is, was not punished by the Judges; yet Men did not publickly boast of it, nor were willing to own it; but were ashamed it should be known, (which was a sign they were sensible there was a moral turpitude in it) and therefore endeavoured to hide and conceal it; even with the loss of those Goods which were of greatest value. For the Sence, saith he, of *Judab's* words is this, *It is better to lose what she hath of ours, than by inquisition after it, to divulge the business, and increase our shame.* More *Nevochim*, P. III. cap. 49. where he bids his Reader observe, this is the Moral Vertue, which ought to be learnt from this History; together with Justice and Equity: Which appears in his performing the Agreement he made of sending a Kid; of which he desires his Friend to be a Witness, that he might not lie under any suspicion of having offered Violence to her.

Ver. 24. *Bring her forth.*] Out of her Father's House, into the place of Judgment: Where he would have her sentenced to the severest Punishment.

Let her be burnt.] Not presently, (for that had been the highest Injustice and Cruelty, to burn the Child in her Belly) but after she was delivered: Till which time he would have her kept in such safe Custody, that this Execution might be done upon her. Some think *burning* was the Punishment for Adultery in those Days. Others think the Punishment depended on the Will of the Supreme Governor, whosoever he was: Whom some also take to have been *Judab* himself; as Chief in his own Family: And that he was so severe against her because
she

she had disgraced his Family, and he was glad to be rid of her, that he might not give his Son *Selah* to her. But there are those, who think by *burning* is meant no more, but *branding* her in the Fore-head, to denote her to be an Whore. See Mr. Selden, L. VII. *de Jure N. & G. cap. 5.* If Judah did mean *burning her at a Stake*, (as we now speak) it was a Punishment not then commonly used, but inflicted (as his words are L. III. *Uxor Hebr. cap. 12.*) *ex more seu lege aliqua singulari*: By some singular Custom or Law.

All this proceeds upon a supposition, that she really was *Selah's* Wife, though not solemnly married (as the Jews pretend it was necessary, after the Law was given) by Virtue of the first Contract with his eldest Brother. Which was the reason of her being kept at her Father's House; that no Body else might pretend to her, but she be reserved for him: Otherwise there could have been no ground for proceeding against her as an Adulteress.

Ver. 26. *She hath been more righteous than I.*] These words do not signifie, that she had in this matter committed a less Sin than he, (for she had committed a greater) but that in another matter, which was the occasion of this, he had broken his word with her, when she had, till now, kept her Faith with him; and lived a Widow honestly in expectation of his Son. Besides, she committed this Fact, out of desire to have a Child; he, to satisfy his Lust.

And he knew her no more.] Which some have translated quite contrary, and he ceased not to know her, i. e. he solemnly married her, and took her to be his Wife: Which was unlawful after the Law of *Moses* was

was given, but as lawful before, as many other things which they practised. And two of the *Chaldee* Paraphrasts have feigned a *Bath-coll* to have come from Heaven, to countenance the Fact. See Mr. *Selden*, *L. V. de Jure N. & G. cap. 9.* and *L. VII. cap. 5.* But, it is not likely, he would take his Son's Wife, to be his own. And likewise having known her, though by an Error, most think *Selah* himself afterward had her not to Wife : But she rather did Penance (as we now speak) in Widowhood all her Days. For *Selah*, we find, had Children by another, *Numb. XXVI. 19.*

Ver. 28. *This came out first.*] Perceiving there were Twins struggling in her Womb, the Midwife, to distinguish this from the other, as the First-born, bound this Thred about his Wrist.

Ver. 29. *How hast thou broke forth ?*] What is the Cause of this ? Or, what a Violence is this ? Speaking as one astonished at his eruption. For it was without Example ; and therefore the Novelty of the thing, made her break out into this Exclamation. Though, if it be true which a learned Anatomist affirms ; that where Twins are of the same Sex, they are wrapped in the very same *Secundines*, as they call them, (whereas those that are of a different, are separated by distinct Inclosures) the other Son being stronger and more vigorous, might force his way the more readily, when his Brother was nearer to the Birth. *Fernelius L. VII. Physiolog. cap. 12.*

This breach be upon thee.] Take thy Name from this Breach. Be thou ever called *Eruption* or *Breach* ; as *Bochart* interprets it. *Hierozyic. P. I. L. II. cap. 30.*

Ver. 30. *Called Zarah.*] Which most think signifies as much as, *he ariseth*, (being used commonly of the Sun's rising) because this Child appeared first, by putting out his Hand before the other.

C H A P. XXXIX.

Ver. 1. **A**ND *Joseph.*] Having ended this Story of *Judah*, he returns to that of *Joseph*, which he had begun before in the XXXVII Chapter; repeating, where he left off, how he was sold to *Potiphar*.

Brought down.] It is a descent from *Judea* to *Egypt*: Which lies very low.

Ver. 2. *And the LORD was with Joseph.*] To guide him in his Deportment, and in the management of all Affairs committed to him: So that, as it follows, *he was a prosperous Man.*

He was in the House of his Master.] One of his Domestick Servants.

Ver. 3. *His Master saw that the LORD was with him, &c.*] Found by Observation and Experience, that he was an extraordinary Person. It is not likely that *Potiphar* knew God, by the Name of *Jehovah*: But the meaning is, he observed the happy Fruits of *Joseph's* Service; which *Moses*, not he, ascribes to the LORD's peculiar Blessing.

Ver. 4. *And he served him.*] Found such Favour with his Master, that he took him to wait upon his Person.

And

And he made him Overseer over his House.] In time he advanced him to a higher Station, to be (as they now speak) his *Major Domo*; to whom all the Servants in the Family were to be Obedient.

And put all he had into his Hand.] Committed all his Estate, both within Doors and without (as appears by the next *Verse*) to his Care and Management.

Ver. 6. *He left all he had in Joseph's Hand.*] Did not call him to a daily Account, nor concerned himself about any Business: But trusted intirely to his Prudence and Fidelity.

And he knew not ought he had, save the Bread which he did eat.] This is the highest Expression of Confidence; signifying that he was utterly careless about any thing that concerned his Estate: Not minding what his Expence or Receipts were; but, taking his Ease, left all to Joseph's Honesty. In short, he thought of nothing, but only to enjoy what he had, without any Care or Trouble.

And Joseph was a goodly Person, &c.] Being the Son of a beautiful Mother.

Ver. 7. *Cast her Eyes upon Joseph.*] Lookt upon him Amorously, or rather Lasciviously: He being young as well as handsome.

Ver. 9. *How can I do this great Wickedness? &c.*] Here are three *He Hajedia's*, as the Hebrews call them; pointing us to so many remarkable things. How shall I commit such a Wickedness as Adultery? Such a great Wickedness? Against so kind a Master, who so intirely trusts in my Integrity? Especially, since it cannot be committed without the highest Offence to God?

Ver. 10. *Day by day.*] Took all occasions to solite him.

Or to be with her.] He avoided, as much as was possible, to entertain any Discourse with her, shunning her Company, &c.

Ver. 11. *About this time.*] The Phrase in the Hebrew (where there are again two *He's*, of the same kind with the former) signifies some remarkable Day. R. Solomon and Josephus think it was some Festival, when the Master and the rest of the Family were gone to the Temples; and she staid at home, feigning her self not well. But the *Vulgar* translates it simply, *upon a certain Day*. Or, it may signifie, *having the like opportunity*, as formerly, and Joseph being about his business in the House, she caught him, &c.

To do his business.] To cast up his Accounts; saith the *Chaldee* Interpreters.

None of the Men of the House were within.] In that part of the House, where he was.

Ver. 12. *Left the Garment in her Hand.*] If he had struggled to get the Garment away from her; the Accusation might have been more specious, that he went about to ravish her. Epiphanius hath made a good Reflection upon this Example. Καταλιμπάνει τὴν ἱμέταν, ἢ τὸ σῶμα ἐκ ἀπόλλυσιν. Ἀποδιδρασκεῖ τὸ πόνον, ἵνα μὴ πῶσιν τῇ παγίδι, &c. *vid. Hæres. LXXIX. n. 9.* He left his Garment, that he might not lose his Body. And shunn'd the Place, that he might not fall into the Snare. And indeed it was dangerous, to adventure himself in her Company; much more to touch her, lest he should fall into temptation.

Ver. 14. *She called unto the Men of her House.*] Cried to them; who were in her Apartment, to come and help her.

He

He hath brought in.] In her Rage, she reflects upon her Husband, as accessory to her danger, that she might the more incense him against *Joseph*. There is something like this in *Apuleius* his Story (*L. X. Metamorph.*) of the Step-Mother's Love to her Son-in-law; which was turned into hatred, and made her contrive just such a *Wye* as this, when he would not yield to her.

To mock us.] To abuse our Family.

I cried with a loud Voice.] An improbable Story, (for no Body heard it) but was easily believed against a Servant; whom they all, perhaps, envied. If she pretended it was done in *Joseph's* Apartment, the Question might have been askt her; What she did there?

Ver. 17. *Came in unto me to mock me.*] To offer Violence to me (as the Hebrew Phrase signifies) and rob me of my Chastity.

Ver. 18. *He left his Garment with me.*] *Philo* observes, that this was an Argument rather, that she laid Hands on him: For he could have easily taken his Garment from her, if he had not fled hastily from her Importunity. But her Husband's Jealousie made him credulous.

Ver. 20. *Joseph's Master took him, &c.*] Caused him to be apprehended, and carried to Prison. During his Anger, he would not hearken to the Apology, which we cannot but think he offered to make for himself. Unless we suppose (which is not unlikely) that his Master would not so much as see him; but ordered him immediately to be hurried to the Gaol.

A place where the King's Prisoners were bound.] Where the King himself caused those, who had offended.

fended him, to be committed. This shows *Potiphar* was a great Man, (see *XL. 3.*) and that he lookt upon the Crime as very great: For this Prison, we must think, was most strictly guarded, that they who were thrown into it, might not escape Punishment. And it appears by what the *Psalmist* says, *CV. 18.* that the Prisoners were hardly used: And that *Joseph* (*XL. 15.*) was thrust into the lowest part of the Prison: Which was the most dismal; as well as of greatest difficulty to make an escape out of it.

And he was there in the Prison.] His Master proceeded no further against him: But there he left him. Perhaps, *Joseph* found means to let him know the truth; which made him not form any Process to take away his Life, or inflict any other Punishment on him: And yet, to save his Wife's Credit, he let him lie in the Prison.

Ver. 21. The LORD was with Joseph.] The same Wisdom, and Vertue appeared in him, now he was in Prison: That his Master discerned, when he came first into his House, *verse 2.*

Gave him favour.] So that he had more Liberty than the rest, after some short Confinement.

Keeper of the Prison.] The Under-Keeper, it appears from *XL. 4.*

Ver. 22. Committed to Joseph's Hand, &c.] His Favour increased so much (as it had done in his Master's House, *verse 4.*) that he, in effect, was the Keeper of the Prison; not a Prisoner.

C H A P. XL.

Ver. 1. **H**AD offended their Lord.] In the Hebrew is a word of the Plural Number for Lord, viz. *Adonim*; *ratione dignitatis*, saith Bochart; because of his high Authority. And so it is used not only, when he speaks of the King, but of great Men; particularly of Joseph's Master, XXXIX. 2.

Interpreters do but guess at their Offence: Which might as well be an attempt upon his Life, (by Poison, or other ways) as any thing else.

Ver. 2. *Wroth against two of his Officers.*] They are called by the same Name of Dignity (viz. *Sarim*) which we met withal before, XXXVII. 36. For in all Courts such Officers had a principal Place. See verse 4.

Chief Butler.] Or, *Cup-bearer* to the King, verse 13. He simply named the *Butler* and *Baker* in the foregoing Verse: But now the *Schar* (as the Hebrew word is) which in the next Verse we translate *Captain*, i. e. the Principal Officer of those kinds. Which would incline one to think, that some Under-Butler and Baker were accused of a great Fault, for which the Head-Butler and Baker were to answer: Who, perhaps, were discovered to have ordered them to do what they did.

Chief Baker.] Who took care of all baked Meats, and Confections, &c. verse 17.

Ver. 3. *He put them in Ward, &c.*] To be kept close Prisoners.

In the House of the Captain of the Guard, &c.] In that Prison, of which Potiphar had the chief Custody. Who by this appears to have been such an Officer, as we call *Leutenant of the Tower*.

Into the Prison, where Joseph was bound.] Into that very place where Joseph had been bound. For now he was at liberty, in the Prison.

Ver. 4. *And the Captain of the Guard charged Joseph, &c.*] By this it appears Potiphar's Anger was mitigated towards him, (having heard the Truth, it is likely, before this time) and was of the same Mind, with the Under-Keeper of the Prison: Who intrusted all in Joseph's Hand.

And he served them.] Attended upon them (which shows they were great Persons) to provide them what they wanted, &c.

And they continued a season.] The Hebrew word is, *Jamim*, i. e. *Days*: Which frequently signifies a Year; as hath been observed before, XXIV. 55.

Ver. 5. *Each Man according to the interpretation of his Dream.*] Suitable to the Office which he had held; and to the Events, which were shortly to befall them.

Ver. 6. *Joseph came unto them in the morning.*] To see that they were safe, and to know what they wanted.

And behold they were sad.] It was very extraordinary, that they should both of them dream, in the same Night, such Dreams as had a great resemblance, one to the other; and seemed to import a great Change in their Condition: Which made such a deep Impression upon them, that they were solicitous to know the meaning.

Ver. 8. *We have dreamed a Dream, and there is no Interpreter of it.*] i. e. Here in Prison, we have not the

the opportunity, of getting them interpreted. If they had been at liberty, there were Men in those Countries who pretended to the Skill of Interpreting Dreams. Which for the most part were not to be regarded; but some Dreams carried such lively representations in them, and so suitable to their present Condition, and made likewise so great a Commotion in their Spirits; that they could not but attend to them: Nay, think God had sent them, and therefore desire to know the meaning of them.

Thus we find *Achilles* advising *Agamemnon* (in *Homer's Iliad*. I.) to consult with the Interpreters of their Gods, for what Offence they had sent the Plague among them; saying, *To what Priest, or to what Prophet shall we go?*

*H ἐν ἐνερπιδόν, ἐν γὰρ τ' ἐνὰρ ἐκ Διὸς ἐστίν.

Or to what vnder of Dreams? For even Dreams come from Jupiter.

Do not Interpretations belong to God?] Who can show the meaning of Dreams, but he that sent them? viz, God. This shows that God did sometime admonish other Nations (as we saw XX. 6. XXXI. 24.) as well as the Jews by Dreams: Until they forgot (as Dr. Jackson judiciously speaks) that *Interpretations were from God*, and laboured to find out an *art of Interpreting*.] Then they either ceased, or were so mixed with delusions, that they could not be discerned: Or, if their Events were in some sort foreseen; yet Men, being ignorant of God's Providence, commonly made choice of such means for their avoidance, as brought upon them the Events which they feared. *Book I. on the Creed, chap. 9.*

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Ver. 12. *The three Branches, are three Days.*] *i. e.* Signifie *three Days*. So he understood their meaning to be, rather than *Months* or *Years*; because of their sudden budding, blossoming, knitting, and ripening of the Grapes, *verse* 10.

Ver. 13. *Shall lift up thy Head.*] *i. e.* Advance thee; or, as it is in the Margin, *reckon* thee; *number* thee among his Servants (as the Phrase is used, *Exod.* XXXI. 12.) For there being a Roll, or Catalogue of all the Officers of the Court, with their several Salaries, they were all called over on some certain Day (it should seem by *verse* 20. before the King's Birth-Day) and summoned to give their Attendance. And then such as the King was offended withal, were struck out, and punished according to their deserts; or pardoned and graciously restored to their Places. This Exposition best agrees with the Event, *verse* 20. where the Heads of both these Officers are said to be *lifted up*: Though one of them only, was advanced to his former Station.

Ver. 14. *But think on me, when it shall be well with thee, &c.*] When my Prediction is come to pass, I ask no other Reward of thee, but that thou wilt be an Instrument of delivering me from my imprisonment. *Joseph* was not only grown expert in interpreting Dreams, (which he was not before he came into *Egypt*, XXXVII. 6, &c.) but fully assured he knew the right meaning of them; as appears by this Passage. And such kind of Predictions by Dreams were frequent in ancient Times, among the *Heathen*, as well as among the *Hebrews*: Though in after Ages they grew rare in both. For (as Dr. *Jackson* admirably speaks, in the Place before-named) *the increase of Wickedness in the World; multiplicity of Business;*

Business; solicitude of Mind about worldly Affairs; and Mens too much depending on Politick Devices to accomplish their Ends; caused the defect of true Dreams, and of other Divine Admonitions, for the welfare of Mankind.

Ver. 15. *I was stolen.*] Carried away by Violence, without the knowledge of my Father; and sold for a Slave. His Brethren, in selling him, committed that Crime, which the *Latins* call *Plagium*. For, *Qui hominem liberum vendit, plagarius est.*

Out of the Land of the Hebrews.] Some Men would have it thought, that these words were added by *Joshua*, or some other, after *Moses* his time: Because *Canaan* was not called the *Land of the Hebrews* in his days, much less in *Joseph's*. But they should have considered, that *Joseph* doth not call all the Land of *Canaan* by this Name; but only that part of it, where *Abraham*, *Isaac* and *Jacob* had very long lived, viz. about *Hebron*. There *Abraham* (who was the first that is called an *Hebrew*) settled with his Family, when he came out of *Chaldea*, XIII. 17, 18. There *Isaac* dwelt also, XXXV. 27. and *Jacob* XXXVII. 1, 14. where it is said indeed, they were *strangers* or *sojourners*, in this Country: But they were Strangers of great Note and Name (as *Jacobus Altingius* hath well observed) who were treated as Princes, XXIII. 6. lived by their own Laws; made Leagues, not only with private Men, but with Cities and with Kings, XXI. 22, 23. XXVI. 28. XXXIV. 6. and the Fame of them could not but be spread abroad, both by the Victory which *Abraham* got, in a Battle, over several Kings; and by the sack of *Shechem*, which the Neighbours durst not revenge. All which might well make that part of the Country wherein they

had resided for three Generations, be called *the Land of the Hebrews*: Where they were at first planted, by the Consent of the Natives; who were confederate with *Abraham*, XIV. 13.

That they should put me into the Dungeon.] Into which he was thrown at the first, as a great Malefactor: For this was the lowest and darkest place in the Prison, being under Ground. So the *Hebrew* word commonly signifies, a *Pit*, either with or without Water in it: And thence, this part of a Prison. Which *Bochartus* well translates *cryptam subterraneam*; and sometimes signifies a *Grave*, *Psalms* XXVIII. 1. *Hierozoic. P. I. Lib. III. cap. 4.*

Ver. 16. *The chief Baker saw the Interpretation was good.*] It was well the chief Butler propounded his Dream first, which had a good signification: For if this Man had spoken first, the other, it is likely, would not have proposed his Dream.

Three white Baskets.] Or, as we now speak, three Wicker Baskets, and (as the Margin hath it) the Twigs so twisted, that they were full of holes; as ours many times are wrought.

Ver. 17. *In the uppermost Basket.*] They were set one upon another: In the lowermost of which, we may suppose, was Bread; in the middlemost Pies; and in the highest, the finer sort of Pastes of all sorts, Bisket, Tarts, &c.

Ver. 19. *Lift up thy Head.*] The same Phrase, which was used of the other, (*verse* 13.) but with this addition, *from off thee*. To signify, that his Name should be called for another purpose; that he might not only have his Name struck out of the Roll, but his Head struck off from his Body. Though there is no necessity so to understand it; but only simply, that he should lose his life. And

And shall hang thee on a tree.] They that fancie his Head was first cut off, will have the Body only hanged on a Gibbet. But it is more likely he was hanged by the Neck, as Malefactors are now among us, upon a Gallows.

And the Birds shall eat thy Flesh.] He was left there, to be devoured by Birds of prey.

Ver. 20. *Pharaoh's birth-day.*] Either the Day on which he was Born, or the Day on which he came to the Crown: Which was *Natalis Imperii*, the Birth-Day of his Empire. Both of them were wont to be celebrated with Rejoycing and great Feasts; in ancient time, as well as now. See the Commentators upon *Matth. XIV. 6.*

Ver. 21. *And he gave the Cup.*] His Fault we may suppose, was of a smaller Nature; or, there was not evident proof against him; or, he had better Friends, who interceded for him: So that he was not only pardon'd, but restored to his Office.

Ver. 22. *But he hanged the chief Baker.*] Ordered him to be hanged, being found guilty of what he was accused, &c.

Ver. 23. *Yet did not the chief Butler remember Joseph, but forgot him.*] He repeats it, to show how very unmindful he was of him: After the manner of those vain Courtiers, who have no value for Wisdom or Vertue, but are wholly given up to their Pleasures. It would have cost him nothing, to mention *Joseph* to *Pharaoh*: But he seems to have been one of those who will spend their Interest, as we now speak, for no Body but themselves. Or, as it may be interpreted, he did not as soon as he came to his Place call him to mind, who foretold his good Fortune: And so, in process of time, he quite forgot him.

CHAP.

C H A P. XLI.

Ver. 1. **A***T the end of two full Years.*] It is uncertain whether two Years after *Joseph* was first put in Prison, or after the chief Butler was taken out of Prison. It seems to relate to the latter, being connected immediately with that History.

Pharaoh dreamed.] Had an extraordinary Dream; sent from God.

He stood by the River.] Where they were wont to recreate themselves; especially in hot Weather, and when they expected its rise to such a degree, as to give hopes of a plentiful Year.

Ver. 2. *Behold, there came up out of the River.*] This is a most apt and lively Figure; representing things exactly conformable to the state of that Country: Which was enriched by the yearly over-flowing of the River *Nilus*. Without which the Beasts would have had no Grass to feed them, much less to fatten them. But *Bochart* thinks the Hebrew word *Jeor* (which we translate *River*) properly signifies, a *Cut*, as we speak, or a *Canal* out of *Nile*: Of which there were many, for the drawing its Water into several Parts of the Country. *Hierozoic. P. I. Lib. II. cap. 42.*

Well-favoured Kine, &c.] Or, *Oxen*. By which the Fields being ploughed, and all the business of Husbandry managed, their fatness was a proper Token of Fertility; as their leanness was of Famine. So *Bochart* observes; and see *Vossius de Idolol. Lib. I. cap. 29.*

And

And they fed in a Meadow.] This represented Nile as having over-flowed a great way; to the enriching of a Pasture, at a distance from the River.

Ver. 3. *Stood by the other Kine.*] This signified, the Events denoted hereby, to be near one to the other.

Upon the Brink of the River.] Not feeding in a Meadow (as the former did) but picking up Grass here and there near the River. For this was a sign, it had not over-flow'd at all, or very little: There being no Food for the Cattle; but on the River's Bank: Where, perhaps, he saw them eating the Flags.

Ver. 5. *Came up upon one Stalk.*] A Token of great Plenty.

Ver. 6. *Blasted with the East-wind.*] To this Wind (which the Hebrews call *Kadim*) is ascribed in Scripture, all the Mischiefs that was done to Corn, or Fruit; by Blasting, Smutting, Mildews, Locusts, &c. and was more pernicious in *Egypt*, than other Places, because it came through the vast Desarts of *Arabia*.

Ver. 7. *And behold, it was a Dream.*] Or, *behold the Dream*, continued to run in his Mind. When he was awake, he could not put it out of his Thoughts, but it perpetually presented it self to him; as it had done, when he was asleep. This shew'd it to be one of those Dreams, which the Greeks called *ὀνείματα*, sent from God: As the Interpretation and the Event, shewed afterward more evidently. Bochart notes out of *Josephus*, L. XVII. a Dream of *Archelaus* (mentioned *Matth.* II. 22.) composed of both these Figures. For he saw ten Ears of Corn very plump and ripe, devoured by Oxen. Which *Simon Esseus* interpreted to signifie, that he should live ten Years; and

and then there should be a great turn of Affairs, (because Oxen turn up the Ground, by the Plough) and accordingly it came to pass. *Hierozoic. P. I. L. II. cap. 41.*

Ver. 8. *His Spirit was troubled.*] He could not rest satisfied till he understood the meaning of these Dreams: Which he thought imported some great Alteration, in the State of his Country.

Called for all the Magicians of Egypt.] The word in Hebrew, (or rather Chaldee) for *Magicians*, had a bad signification in after-times: But what kind of Men they were now, we do not know. Whether they professed to interpret Dreams and expound Things secret, by natural Observations; or, such Rules as are now found in the Books of *Oneirocriticks*; or, by consulting *Demons*; or, only by the foolish Art of *Astrology*, to which they were much addicted in future Ages.

Our learned *Nic. Fuller, Lib. V. Miscell. Sacr. cap. 11.* thinks the Hebrew word *Chartummin* imports, such as divined by certain Superstitious Characters, Pictures, Images, and Figures; which they engraved with Magical Rites and Ceremonies.

All the wise Men thereof.] These were the same, I suppose, with those who were called *Philosophers* in Greece. From whence several great Men went to learn of the *Egyptian* Priests: Who were famous for Wisdom before it came into Greece.

Told them his Dream.] He told them both his Dreams, as appears from what follows: But *Moses* speaks in the Singular Number, because they were, in effect, but one and the same Dream.

But there was none that could interpret them.] Either they were amazed, and did not attempt an Exposition,

tion, as beyond their Skill; or, what they said gave no satisfaction to the King. The *seven Kings*, and the *seven Ears*, it is likely, they thought had a great Mystery in them; if the worship of the Planets were then among them. Which they invoked with secret or inutterable Invocations, Κλήσι ἀφ' ὧν τοις, (as the Oracle mentioned by *Porphry* speaks) which were invented by that *most excellent of all Magicians*, (saith the same Oracle) *the King of the seven Sounds, whom all Men know*, i. e. *Ostanes* or *Hofanes*.

— — "As εἴρε Μαίρων δὲ ἄλλων
Ἐπ' αὐτῶν Βασιλεὺς ἐν πύργοις ἰστέον.

By which *seven Sounds* (of which he was the Inventor and Governor) Mr. *Selden* thinks is meant the Harmony, which the Ancients supposed the Seven Planets to make. Whom these *Magicians* called upon ἐπ' ἀκαρόντων, with seven Invocations to each Planet, upon its proper Day. As he shows, *Lib. III. de Jure N. & G. cap. 19.* But the more they laboured to find out this Mystery, the more they were puzzled and perplexed in their Thoughts: Nor could their Prayers (if they went that way to work) help them to disclose the Secret.

Ver. 9. *I do remember my faults this day.*] Call to mind the Offences I committed against *Pharaoh*: Or, as some will have it, my Ingratitude to one, who was in Prison with me.

Ver. 11. *Each Man according to the interpretation of his Dream.*] Just according to the Event, was each of our Dreams.

Ver. 13. *As he interpreted to us, so it was.*] He repeats the thing often; to show how exactly *Joseph* hit the Truth, in his Interpretation.

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Me be restored to my Office, &c.] He told me, that on such a Day, I should be restored to my Office; and he told the other he should be hanged.

Ver. 14. Brought him hastily.] With all speed; that Pharaoh might not continue in suspense.

Out of the Dungeon.] It is reasonable to think, That though he was thrown into the Dungeon at the first, (XL. 15.) he did not continue there, when he lookt after all the Prisoners, and did the whole business of a Keeper, XXXIX. 22, 23. Therefore this Part, as is usual, is put for the Whole: Signifying no more, than that they brought him out of Prison; where he had been in the Dungeon.

And he shaved himself, &c.] It was the Custom in most Countries, when Men were in a mournful Condition, to neglect their Hair, both of the Head and the Beard: And not to shift their Clothes, as in Prosperity; but to continue in a rueful Dress, whereby they expressed the Sence they had of their Calamity.

Ver. 16. It is not in me.] A modest answer. I do not pretend to more Wisdom, than those thou hast already consulted.

God shall give Pharaoh an answer of peace.] But God, I doubt not, will direct me to give the King a satisfactory answer: Nay, an answer that shall be serviceable to him and to his Kingdom.

Ver. 17. And Pharaoh said unto Joseph, &c.] We may well suppose that Joseph desired to know the Dream: Which Pharaoh repeats in this, and the following Verses, something more fully than it is set down before.

Ver. 21. When they had eaten them up, it could not be known that they had eaten them, &c.] An Emblem of
of

of a very grievous Famine : Which is represented, not only by the lean Kine devouring the Fat, (as much as to say, the barren Years consuming all the growth of the Fertile) but by their remaining Lean, as if they had eaten nothing : Which represents what often happens in Famine, that Men eat greedily ; but are not satisfied : Because God *breaks the Staff of Bread*, Levit. XXVI. 26. *i. e.* takes away its nourishing Virtue ; as *Bochart* expounds it. *Hierozyic. P. I. Lib. II. cap. 41.* But this seems to be a straining of that Phrase, *break the Staff of Bread* : Which signifies no more, than want of Bread to support Man's Life. And all that can be gathered from this part of the Dream, is ; That there should be such exceeding great scarcity, that Men should have but just enough to keep them alive.

Ver. 25. *The Dream of Pharaoh is one.*] One and the same thing is represented, by two several Figures.

God hath shewn Pharaoh what he is about to do.] God hath in these Dreams revealed to Pharaoh, what he intends shortly to bring to pass.

Ver. 26. *The seven good kine, &c.*] He represents in this, and in the following Verse, how one thing is signified by two Dreams. Seven good Kine, and seven good Ears, representing seven Years of plenty ; and seven lean Kine, and seven empty Ears, as many Years of scarcity.

Ver. 28. *This is the thing which I have spoken, &c.*] I have told the King in short, what the Divine Providence is about to effect.

Ver. 29. *Behold, there come seven Years, &c.*] I will repeat it more at large. Take notice then, that in the next seven Years to this, there shall be very

great crops of Corn, every where, throughout the whole Country.

Ver. 30. *And there shall arise after them, &c.*] And immediately after they are ended, shall follow seven Years as barren as the former were fruitful ; the Earth bringing forth little or no Corn. Which will make so great a Famine, that there shall be no memory of the foregoing plenty ; for there shall be no Corn left, but all eaten up, throughout all the Land of Egypt.

Ver. 31. *And the plenty shall not be known, &c.*] I say, there shall be no mark remaining of the foregoing Plenty ; by reason of the extream Scarcity, in the following Years, which will be very heavy.

Ver. 32. *And for that the Dream was doubled, &c.*] The repetition of the Dream signifies the certainty of what I say : God having so determined ; who will shortly justify the Truth of my Predictions. Both here, and in the foregoing Discourse, *verse 25, 28.* he directs Pharaoh to look up unto God, as the Author of all these Events ; and that not in an ordinary, but extraordinary manner. For such Fertility, and such Famine did not proceed from mere Natural Causes ; but from an Over-ruling Providence. It is observed by *Pliny, L. V. Nat. Hist. cap. 9.* that when Nile rose only *twelve* Cubits, a Famine followed : When *thirteen*, great Scarcity : When *fourteen*, they had a good Year : When *fifteen*, a very good : And if it rose *sixteen*, it made *delicias*, luxuriant Plenty : And the greatest increase they ever knew, was to *eighteen* Cubits. Now that this River should overflow so largely for seven Years together, as to make vast Plenty ; and then for the next seven Years not to overflow its Banks at all or very little, and so make a sore
and

and long Famine; could be ascribed to nothing but an extraordinary Hand of God; it being quite out of the course of Nature. And indeed the Dream seems to signify something beyond that; for it is unnatural for Oxen to devour one another.

Ver. 33. *Look out a Man discreet and wise.*] One fit to manage so great an Affair. He that could foretell such Events, was fit to advise what was to be done upon the foresight of them: But, it's probable, he did not presume to give such Directions, till he was askt his Opinion.

Ver. 34. *Let Pharaoh do this.*] When this is done.

Let him appoint Officers.] Let that Chief Ruler appoint Officers under him, in the several Provinces of the Kingdom: Such as the Romans called *Præfectos Annone*.

Take up a fifth part.] Some have askt why not the half, since there were to be as many Years of Famine, as of Plenty. To which such answers as these have been given by Interpreters: That the greater and richer sort were wont in time of Plenty to fill their Store-Houses; as a Provision against a scarcer Year, which sometimes hapned. And, *Secondly*, That in time of Famine, Men are wont to live more frugally; and not spend so much as they do in better times. And, *Thirdly*, That even in those Years of greatest Famine, something might be sown; at least near the Banks of Nile. But the plainest Answer is, That *ten* Parts being the Tribute due to Kings in many Countries, and it is likely here, (as I observed upon XXVIII. ult.) Pharaoh was advised to double this Charge, in the Years of extraordinary Plenty: When the *fifth* Part was not more than the *teuth* in other Years.

Years. Or, (which is rather to be supposed from a good King and a good Counsellor) to buy as much more as was his Tribute; Which he might do at an easie rate, when vast Plenty made Corn very cheap.

Ver. 35. *Gather all the Food of those good Years that come.*] The fifth Part of the growth of the next seven Years.

And lay up Corn.] In places provided for that purpose.

Under the Hand of Pharaoh.] Not to be meddled withal, but kept by Pharaoh's order; to be dispensed hereafter, as need shall require.

And let them keep Food in the Cities.] Let this Food be reserved in the several Cities of the Kingdom.

Ver. 36. *And that Food shall be for store.*] Shall not be spent; but laid up and preserved against the time of Famine.

That the Land &c.] The People of the Land do not perish.

Ver. 37. *And the thing was good in the Eyes, &c.*] The King and all the Court were pleased with this Advice. But some may wonder that Pharaoh and his Ministers should so readily believe a young Man; and a stranger; of a Nation whom they did not converse withal, and lately accused of a great Crime. But they may be satisfied, by considering, that Joseph had cleared himself in the Opinion of the Keeper of the Prison; where he had been known already to have interpreted Dreams exactly according to the Events, in two notorious Cases, which the chief Butler had reported, *verse 12, 13.* And besides, his Exposition of the Figures which Pharaoh saw in his Dream,

Dream, was so natural, that it was apt to beget belief, if he had not been an Expounder of Dreams before. And above all it is to be considered, that God who sent the Dreams, and made them stick in Pharaoh's Thoughts, disposed his Mind also to receive the Interpretation, with a deep Sense of its Truth.

Ver. 38. *Pharaoh said to his Servants.*] The great Ministers of the Kingdom, and Officers of the Court, who stood about him.

In whom is the Spirit of God.] Without which, he could not foresee and foretell such things.

Ver. 39. *And Pharaoh said unto Joseph.*] It seems all his Servants were of Pharaoh's Mind, and consented to what he said : Being amazed at the Wisdom, which appeared in Joseph.

Forasmuch as God hath shewed thee all this.] God wrought in him the highest Opinion of Joseph, as a Man Divinely inspired.

There is none so discreet and wise as thou art.] Thou thy self art the only Person, whom thou advisest me to set over the Land, *verse 33.*

Ver. 40. *Thou shalt be over my House.*] Be the chief Minister in my Court : For that is meant by his House.

And according to thy word.] As thou shalt give Orders.

Shall all my People be ruled.] The Margin translates it *armed* ; as if he put the whole *Militia* of the Kingdom into his Hands : But this seems too narrow a Sense ; nor was there any thoughts of War at this time, but of the Government of the Kingdom in time of Peace. And therefore we also translate it *kiss*, i. e. obey, as the LXX and *Vulgar* well translate it ;

it; and as it signifies in *Psalms* II. ult. *kiss the Son*, i. e. submit to him, and obey him.

Only in the Throne will I be greater than thou.] Thou shalt have no Superior, but only my self.

Ver. 41. *See, I have set thee over all the Land of Egypt.*] He had advised *Pharaoh* only to set a Man to be the Chief Inspector of the Stores of Corn, *verse* 33. (for which *Pharaoh* thought none so fit as *Joseph* himself, *verse* 39.) but he now constitutes him Chief Governor, under him, in all Affairs of the whole Country.

Ver. 42. *Took off his Ring, &c.*] This is well explained by *Vossius*, *Lib. I. de Orig. & Progr. Idolol. cap. 9.* in these words, *Tum ut Symbolum dignitatis, tum ad literas & diplomata publico nomine signandas*: Both in Token of the Dignity to which he was preferred; and that he might seal Letters and Patents in the King's Name.

Vesture of fine Linen.] So the Hebrew word *Schesch* signifies, rather than *Silk*, (as it is translated in the Margin) though not the common Linen, but that which the Ancients called *Byssus*: Which *Pollux* saith was *λινὸν τι ἄδελον*, a sort of Linen, very pure, and soft; and very dear; because it did not grow every where. *Linum tenuissimum & pretiosissimum*, as *Braunius* shows, *Lib. I. de Vestib. Sacerdot. Hebr. cap. 6.* In Garments made of this, great Men only, not the Vulgar People, were clothed: Kings themselves, it appears by *Solomon*, being arrayed in such Vestures.

Put a gold Chain about his Neck.] Another Token of the highest Dignity.

Ver. 43. *Made him ride in the second Chariot which he had.*] In the best of the King's Coaches (as we now

now speak) except one, which Pharaoh reserved for himself: And attended, no doubt, with a suitable Equipage, of Foot-men, and Horse-men, perhaps, for a Guard to his Person.

Cried before him, Bow the knee.] They that went before his Chariot, to make way for him, required all to do him such Reverence, as they did to the King himself, when he appeared: Which was by bowing their Knees or their Body. The word they used to this purpose, as they went along, was *Abrech*: Which we translate *bow the knee*, deriving it from the Hebrew word *Barach*, which hath that signification. Though others will have it to signify *the Father of the King*: For *Rach* in the Syrian Language signifies a King, if we may believe R. Solomon. Others translate it, *a tender Father*, viz. Of the Country which he had preserved. (See *Vossius*, L. I. de Idol. c. 29.) And *Hottinger* will have it as much as *God save the King*; or, *a Blessing light on you*. See *Smegma Orient.* p. 131. But unless we understood the old Egyptian Language, I think we had as good rest in the Hebrew Derivation, as in any other; according to our own Translation.

And he made him ruler over all the Land of Egypt.] After this manner he constituted him Supreme Governor of the whole Country, under himself: According to his Resolution, *verse 41*.

Ver. 44. *I am Pharaoh.*] This is my Will and Pleasure; who am King of Egypt.

Without thee shall no Man lift up his Hand or Foot, &c.] A Proverbial Speech. Let no Man presume to do the smallest thing, in Publick Affairs, without thy Order.

Ver. 45. *And Pharaoh called Joseph's Name.*] He gave him a new Name ; partly, because he was a Foreigner ; and, partly, to honour him ; and yet to denote him to be his Subject, though Ruler of every Body else. We find *Nebuchadnezzar* did the same in *Babylon*, *Dan*. I. 7. And it is still the Custom in the *Eastern Countries* : Where the *Mogul* never advances any Man, but he gives him a new Name ; and that significant of something belonging to him. As not long ago, he called his Brother-in-law *Asaph Chan*, the gathering, or the rich Lord : And his Physician *Macrobian*, the Lord of my Health, &c. as *Peter de la Valle* relates in his Travels, p. 465. where he observes the same of his Wives, p. 470.

Zaph-nath Paaneah.] Which *St. Hierom* interprets, the Saviour of the World. But the whole Stream of Interpreters carry it for another signification, which is the Interpreter of Secrets, or the Revealer of future things. See *Sixt. Amama*, and *Athan. Kirker* his *Prodromus*, cap. V. and our Countryman *J. Gregory*, chap. XVI. of his Observations. Who, with *Mr. Calvin*, thinks it is ridiculous to attempt to make this Sense out of the *Hebrew Language* : And yet there are those who think they have done it with success. *Tzaphan* being to hide or cover ; whence *Tzaphnath*, that which is hidden, or secret : And *Panah* signifying, to look into or contemplate. So that *Campeg. Vitrigna* thinks *Josephus* and *Philo* not to have ill interpreted this word, *Ὁραμαγωγός* and *κατακρυφιστής*. (*Observ. Sacr. Lib. I. cap. 5.*) an Interpreter of Dreams, and a finder out of things hidden. But as *Jacobiades* observes upon *Dan*. I. 7. that the *Egyptian* and *Persian* Kings gave Names, for Honour and Glory, (in token of their Supreme Greatness and Authority) so
it

it was most for their Glory, to give them out of their own Language. And therefore if this be the meaning of *Zaph-nath Paaneah*, the *Egyptian* Tongue and the *Hebrew* had a great affinity one to the other.

And he gave him to Wife.] Either the King then disposed of the great Noble-Mens Daughters, when their Parents were dead, (as our Kings lately did of their *Wards*) or *Asenath* was of *Pharaoh's* Kindred, and so he provided her a Husband, and gave her a Portion. Or, the meaning simply is; he made this match for him.

The Daughter of Potipherah.] This is a different Name from his, who was Captain of the Guard; and was of a different Quality. And therefore there is no reason from some likeness in their Names, to think that *Joseph* married the Daughter of him who had been his Master: For he would have abhorr'd to match with one, that was born of so lewd a Woman as his Mistress; as *Vossius* well observes in the place fore-named.

Priest of On.] Or, Prince of *On* (as the Margin hath it) for the word *Cohen* signifies both *Priest* and *Prince*, (See 2 *Sam.* VIII. ult.) Priests being anciently the Prime Men of the Kingdom; for Kings themselves were Priests.

On was a famous City in *Egypt*, called afterwards *Heliopolis*: Which gave Name to one of the *Néges*, i. e. Provinces of *Egypt*; whereof this *Poti-pherah* was Governor, or Lieutenant. Concerning which Province, and *Asenath*, and *Poti-pherah*, see Mr. *Selden*, L. III. de *Synedriis*, p. 406.

And Joseph went out over all the Land of Egypt.] To see what places were fittest for Stores.

Ver. 46. *Joseph was thirty Years old.*] So he had been out of his own Country *thirteen Years*; for he was but *seventeen Years old* (XXXVII. 2.) when he was sold into *Egypt*. In which time, we may well think, he had learnt the Language of that Country, and gained much Experience; but never sent to his Father: In which there is visibly a special Providence of God; for his Father might have used means for his Deliverance, and then he had never come to this Greatness.

When he stood before Pharaoh.] When Pharaoh made him his Prime Minister. For the great Counsellors and Ministers alone, were admitted into the King's Presence (in the *Eastern Countries*, and, it's like, the same State was kept here) and are said *to stand before the King*, Dan. I. 19. and *to see the King's Face*, Esther I. 14.

And went throughout all the Land of Egypt.] He seems to have only taken a general view of the Country before, *verse 45.* but now a more particular; to give Orders for the building of Store-Houses, against the plenteous Years came.

Ver. 47. *Brought forth by handfuls.*] Such large Ears, that a few of them would make a Sheaf: Which our Translation seems here to mean by *handfuls*: For Sheaves are bound up with Mens Hands. And so it may be interpreted, it brought forth *Sheaves*, or *Heaps*: Or, more literally, *handfuls upon one Stalk*, *i. e.* vast abundance. Some conceive the Corn was laid up in Sheaves, heaped up very high; and not thrash'd out: For so it would keep the longer.

Ver. 48. *And he gathered up all the Food.*] The fifth Part, as he had proposed, *verse 34.* *i. e.* he bought it; which

which he might do at a small Price, when there was unusual plenty.

And laid up the Food in the Cities.] It is very probable he laid it up, as it was gathered, unthrash'd : That there might be Food for the Cattle also. So the Vulgar, *In manipulos reduitæ segetes congregatæ sunt in horrea.* And what was laid up in the first Year of Plenty ; it is reasonable to think was dispensed in the first Year of Famine, &c.

Round every City.] This was very wisely ordered ; for it was less charge to *Pharaoh* for the present, and more easie to the Country, when they wanted Provision.

Ver. 49. *Gathered Corn as the Sand of the Sea.*] The following words explain this Hyperbolical Expression. And the reason of his heaping up so much was, that there might be sufficient to supply the Necessities of other Countries, as well as of *Egypt*.

Ver. 51. *God hath made me forget all my toil.*] The great Affliction, and hard Labour he endured in Prison.

And all my Father's House.] The unkindness of his Brethren, who were the cause of all his Trouble. By imposing this Name on his First-born, he admonished himself in the midst of his Prosperity, of his former Adversity : Which he now thought of with Pleasure.

Ver. 52. *In the Land of my affliction.*] In the Country where I have suffered much Affliction.

Ver. 53. *And the seven Years of plenteousness, were ended.*] It was beside the intention of *Moses* to relate any of the Affairs of that Country, but what belonged to this Matter : And therefore he passes over all other Transactions of these *seven* Years ; as he doth

doth all the things that hapned in *Jacob's Family*, ever since *Joseph* came from it.

Ver. 54. *The Dearth was in all Lands.*] In all the Countries thereabouts, *Canaan, Syria, &c.* It seems there was a general want of Rain.

But in all the Land of Egypt there was Bread.] They did not feel the *Famine* presently, because they had much to spare from the former Years of plenty.

Ver. 55. *And when all the Land of Egypt was famished.*] When they had eaten up all their own Stores : Which, we may suppose, failed in two Years time.

The People cried to Pharaoh, &c.] Made earnest Petitions to the King, for relief of their Necessities.

Ver. 56. *And the Famine was over all the Face of the Earth.*] Grew still greater in all the neighbouring Countries.

And the Famine waxed sore in the Land of Egypt.] For the *Egyptians* themselves, having spent all their own Stores, were sorely pinch'd.

Ver. 57. *And all Countries came to buy Corn, &c.*] *i. e.* The neighbouring Countries, as was said before, *verse 54* : For, if the most distant had come, the Store-Houses had been soon emptied.

Because the Famine was sore in all Lands.] It increased more and more, in those Countries before-named : Which were grievously afflicted by it.

C H A P. XLII.

Ver. 1. **A**ND *when Jacob saw that there was Corn in Egypt, &c.*] He saw, perhaps, some pass by laden with Corn, which they had bought there. Or, one Sense (as is frequent in Scripture) is put for another : *Seeing for Hearing* ; as it is expressed, *verse 2.*

Why do ye look one upon another ?] As idle People use to do, while none of them will stir to seek Relief. Or, rather, as Men that know not what course to take, expecting who would begin to advise for their Preservation.

Ver. 2. *That we may live, and not die.*] He excites them to make no further delay, by the great Necessity wherein they were ; no less than danger of perishing.

Ver. 4. *Lest mischief befall him.*] He being, as yet, but young, and not used to travel, *Jacob* was afraid the Journey might be hazardous to him. Besides, he could not but desire to have some of their Company ; though this was not his principal Reason.

Ver. 5. *Came to buy Corn among those that came.*] People came from all Parts thereabout, upon the same Business : And *Jacob's* Sons among others ; whom, perhaps, they met withal upon the Road.

Ver. 6. *And Joseph was the Governor, &c.*] The Hebrew word *Schallit* signifies sometimes, one that hath absolute Power : And seems to be used here to set forth the high Authority which *Joseph* exercised under *Pharaoh*.

He

He it was that sold to all the People of the Land.] Appointed at what Rates Corn should be sold, in every Part of the Country. For it is not to be supposed that he in Person, could treat with every man that came to buy : But he, by his Deputies, who observed his Orders.

And Joseph's Brethren came.] It should seem by this, that all Foreigners, were ordered to come to him; in the Royal City, where he resided : Or, at least, their Names were brought to him, that he might speak with such as he thought fit : And thereby get the better Intelligence of the State of their several Countries ; and be sure to see his Brethren, who, he knew, would be constrained to come thither.

They bowed themselves before him, &c.] Unwittingly fulfilled his Dream. This seems to have been done after the manner of their own and other *Eastern* Countries; not of *Egypt*, where they only bowed the Knee, *XLI. 40.*

Ver. 7. Spake roughly to them.] Gave them hard words, as we speak. Or, spake in a harsh Tone to them, and with a stern Countenance.

Ver. 8. And they knew not him.] They had not seen him in *twenty* Years : In which time a Youth alters far more than grown Men do ; so that, though he knew them, they might not know him. Who appeared also in such Pomp and State, that it made them not think of him : And he spake also to them by an Interpreter, *verse 23* : Which represented him as a Stranger to them.

Ver. 9. Ye are Spies.] He did not think they were such Persons, but said this to provoke them, to give an account of themselves, and of his Father. Nor is there any reason to look upon this as a Lye. For they

they are not words of Affirmation, but of Probation or Trial: Such as Judges use, when they examine suspected Persons, or inquire into a Crime, of which Men are accused. And therefore have the force of an Interrogation; *Are ye not Spies?* Or, I must take you for Spies, till you prove the contrary.

To see the nakedness of the Land are ye come.] The weak Places of the Country; which are least defensible. Or, as others will have it, *the Secrets of the Land*: For it is the same word that is used to express, the privy Parts.

Ver. 11. *We are all one Man's Sons.*] There needed no more than this to take off his suspicion. For no Man would have sent his Sons, but rather his Servants, if they had come upon an ill Design: Or, at least, not all his Sons; or, not all of them together in a Company: But dispersed them rather about the Country. Nor was it probable, that one Man could have a Design upon *Egypt*; but all the great Men of *Canaan* must have joyned in it: And then they would have sent Men of different Families, not all of one alone.

We are true Men.] This was a good Argument, that they said true, when they told him (*verse 10.*) they had no other business in *Egypt* but to buy Corn.

Ver. 12. *And he said unto them, Nay, &c.*] Unless you have better Arguments than this, I must take you for Spies. He slights their Argument, as great Men sometimes do, when they know not presently how to answer it. He had a mind also to have them give a further account of their Family, that he might be informed what was become of his Brother *Benjamin*.

A a a a

Ver.

Ver. 13. *Thy Servants are twelve Brethren, &c.*] They inforce their former Argument, by relating their Condition more fully and distinctly. But still it amounts to no more than this; That it was not likely a Parent would venture all his Children, in such a Design, as they were suspected to come about.

The youngest is this Day with our Father.] This was the thing he desired to know.

And one is not.] Is dead. So they thought, because they had heard nothing of him, in twenty Years space.

Ver. 14. *This is that I spake unto you, &c.*] This confirms what I said, and gives me just ground for suspicion, that you are Spies: Because you pretend to have another Brother, which is not likely; for why should not your Father send all, as well as so many? This was but a Cavil; but served to compass his End: Which was to see his Brother.

Ver. 15. *Hereby shall ye be proved.*] By this very thing shall you be tried; whether you be honest Men, or no.

By the life of Pharaoh, &c.] As sure as Pharaoh lives; or, *ita saluus sit*, so let Pharaoh be safe and in Health, as I will keep you here, till I see your younger Brother. Others expound it, *If Pharaoh have any Authority here*, i. e. be King of this Country, you shall not stir from hence, &c. But most Authors take this for an Oath: The Original of which is well explained by Mr. Selden in his *Titles of Honour*, p. 45. where he observes, that the Name of Gods being given to Kings very early, δι' ἀρετῆς ὑπερβολῶς, (as Aristotle speaks, L. VI. *Ethic.* cap. 1.) from the excellence of their Heroick Vertue, which made them

them anciently great Benefactors to Mankind: Thence arose the Custom of swearing by them; which *Aben Ezra* saith continued in his time (about 1170.) when *Egypt* was governed by *Caliphs*. If any Man swore by the King's Head, and was found to have sworn falsely, he was punished capitally. And when *Schach Ismael*, the first *Sophi*, got the *Persian Empire*, no Oath was held so Sacred (as *Leunclavius* reports) as to swear by his Head, *i. e.* in effect, by his Life.

But *St. Basil* will not have this to be an Oath: But a solemn Affirmation, to persuade Belief. For saith he, (*Tom. I. Hom. in Psal. XV. p. 155.*) "Εἰσι τινες λθ-
ζοι χήματα μὴ ἔχοντες, ἐχέοντες δὲ ἔχοντες, &c. There are certain Speeches which have the fashion of Oaths, and yet are not Oaths: But *Παραπείρα* πρὸς τὰς ἀκούοντας, serve only to persuade the Auditors. Such he takes this to be; and that of *St. Paul*, *Νῦν δὲ ἡμεῖς αὐτῶν χαίρομεν*, by our rejoicing, *1 Corinth. XV. 31.* where he saith the Apostle was not unmindful of the Evangelical Commandment, *not to swear*: But by a Speech, in form of an Oath, he would have them believe that his glorying in them (or rather in Christ) was dearer to him than any thing else. And the truth is, *Judab* seems to have taken these words of *Joseph*, only for a solemn Protestation, *XLIII. 3.* wherein he exposed the Life of *Pharaoh* (which was most dear to him) unto Execration, if he was not as good as his word. So *G. Calixtus* understands it.

Ver. 16. Send one of you, and let him fetch your Brother.] At first he proposed, that only one of them should return home, to bring their Brother to him; and all the rest remain, in the mean time, Prisoners in *Egypt*.

Ver. 17. *And he put them all together into Ward, &c.*] That they might consult one with another, which of them should go to fetch *Benjamin*; about which, it seems, they could not agree: Every one fearing to be the Messenger of such sad Tidings to their Father; who might suspect they were all lost.

Ver. 18. *Joseph said unto them the third day, &c.*] I have no mind to destroy you: For I know there is a God, who will punish all Injustice and Cruelty. Therefore I make this new Proposition to you.

Ver. 19. *Let one of your Brethren, &c.*] This shall be the proof of your Honesty. Instead of sending one of you to your Father, you shall all go but one; who shall remain bound in Prison till you bring your younger Brother: And in the mean time carry Provision for your Families.

Ver. 20. *But bring your youngest Brother, &c.*] Fail not to let me see your youngest Brother: And so shall you justify your selves to be no Spies; and suffer nothing.

And they did so.] They consented to this Proposal.

Ver. 21. *And they said one to another.*] They that had the chief Hand, in the Conspiracy against *Joseph*, began upon this occasion to make the following Reflections on it.

We are verily guilty, &c.] See the Power of Conscience, which lies in their Face and reproaches them for a Fact committed above twenty Years ago.

In that we saw the anguish of his Soul, &c.] We would have no pity, when he besought us with Tears; and now nothing that we can say, will move this Man. They observe their Guilt in their Punishment. For, as they had thrown *Joseph* into a Pit, so they had

had been thrown into a Prison themselves : And as nothing he could say, would incline them to spare him, so now they found *Joseph* inexorable to them.

This Anguish of his Soul, and his Entreaties are not mentioned before, (*Chap. XXXVII.*) but could not but be supposed, if they had not been mentioned here.

Ver. 22. *And Reuben answered them, &c.*] You should have hearkned unto me, and then you had not come into this Distress.

Behold also, his Blood is required.] You killed him, and now you must pay for it with the loss of your Lives. For he thought him to be dead.

Ver. 23. *Spake to them by an Interpreter.*] This shows the *Egyptian* Tongue and the *Hebrew* were different ; though in some words they might agree.

Ver. 24. *And he turned himself about from them.*] And went into some other Room.

And wept.] Natural Affection was too strong for the Person he put on : And would not suffer him to counterfeit any longer.

Returned to them, and communed with them.] When he had vented his Passion; and composed himself to his former Temper, he repeated to them what he had told them before : But added withal, That if they brought *Benjamin* with them, they might Traffick in the Land, *verse 34.*

And took from them Simeon.] Who, the *Hebrews* say, was the Person that put *Joseph* into the Pit : And therefore was now served in his kind. This, I think, may be fairly conjectured, That *Reuben* being resolved to save him, and *Judah* also inclined to favour him; if *Simeon* had joyned with them, their Authority might have prevailed to deliver him.

And

And bound him before their Eyes.] Caused him to be bound in their presence; to strike the greater Terror into them.

Ver. 25. *To give them Provision for the way.*] That they might carry what they bought intire, for the use of their Family.

And thus he did unto them.] Thus the Person, to whom Joseph gave that Command, did unto them.

Ver. 26. *And they laded their Asses with Corn, &c.*] It is not said how many Asses they laded; but one would guess by what follows, only each Man one. For they went only to fetch a present Supply: Not thinking of providing against a long Famine.

Ver. 27. *And as one of them opened his Sack, &c.*] Wherein was their Provision for the Way, *verse 25.*

Ver. 28. *He said unto his Brethren, &c.*] Who all presently opened their Sacks and found their Money there. For so the Story is told by Judah at their return to Egypt, XLIII. 21: And both by that place and this, it appears this hapned to them when they came unto their Inn, to rest themselves, in their first Day's Journey.

And their Heart failed them, &c.] Their Guilt made them afraid; otherwise they would have rejoiced. But all things terrifie an evil Conscience: Which made them think some Design was laid to undo them all.

What is this that God hath done unto us?] Now God was in all their Thoughts, as the Chief Governor of all things; whosoever was the Instrument.

Ver. 30. *The Man who is the Lord of the Land.*] By this it appears Joseph was little less than a King, *i. e.* in his Authority and Sway, which he bare in that Country.

Took

Took us for Spies.] In the *Hebrew* it is, *He gave us, i. e. treated us as Spies*; by delivering us to be put in Prison.

Ver. 34. *And ye shall traffick in the Land.*] Buy Corn, or any thing else the Country affords; without any lett or impediment.

Ver. 35. *When both they and their Father saw the bundles of Money, &c.*] They had seen the same before: Therefore this is set down to express the Fear which *Jacob* himself was in, at the sight of the Money; though we may well suppose their Fear was increased, when they perceived him to have the same Apprehensions which they had, of some Design that might be laid against their Lives, when they returned to *Egypt*, though they brought their younger Brother with them.

Ver. 36. *Simeon is not.*] He lookt upon him as dead; being in the Power of so rough a Man, as they described the Lord of the Land to be: Especially if he did not send *Benjamin* thither, as, for the present, he was resolved not to do.

All these things are against me.] Or, upon me, as the *Hebrew* words carry it. These are heavy Burdens, which lie upon me, not upon you: Who can be content to have *Benjamin* go, after I have lost two of my Sons already.

Ver. 37. *Slay my two Sons if I bring him not to thee.*] Nothing could be more foolishly said; for what Good would it do *Jacob* (nay, what an increase of his Affliction would it have been) to lose two Grand-Children, after he had lost another Son? But it was spoken out of a passionate Desire to redeem *Simeon*, and to make more Provision for their Family: Being confident that *Joseph* (who pro-

professed to fear God, *verse 18.*) would be as good as his Word.

Ver. 38. *He is left alone.*] The only Child of his Mother.

Bring down my grey Hairs with sorrow to the Grave.] You will make me, who am worn away already, die with Grief.

CHAP. XLIII.

Ver. 1. **A**ND the Famine was sore, &c.] Still increased to a greater scarcity.

Ver. 2. *When they had eaten up the Corn, that they brought out of Egypt.*] So that they had nothing to live upon, but only the poor Crop, that their own Country produced: Which could not long sustain them.

Buy us a little Food.] He hoped, it is likely, the next Year would be better; and so only desired a supply of their present Necessity.

Ver. 3. *And Judah spake unto him, &c.*] Reuben had spoken to him in vain, (XLII. 37, 38.) and Levi, perhaps, had not yet recovered his Interest in him, since the barbarous Action at *Shechem*: And therefore Judah took upon him to persuade his Father; being next in Birth, and of no small Authority among his Brethren.

Ye shall not see my Face.] But be taken for Spies; and so lose their lives.

Ver. 5. *We will not go down.*] Because it would not only have been to no purpose: But also indangered their lives.

Ver.

Ver. 6. *Wherefore dealt ye so ill with me, &c.*] It was unkindly done of you, to tell him of another Brother. For what need was there to say any thing of one who was not with you?

Ver. 7. *The Man askt us straitly, &c.*] They having told him, they were all one Man's Sons, XLII. 11. he might well ask them, what Mans? And whether there were any more of them? And whether their Father and Brother were yet living?

And we told him according to the tenor of these words.] Answered every Question, as Truth required.

Ver. 8. *Send the Lad with me.*] *Trust him with me.* He calls him *Lad*, because he was the youngest of them all; and one of whom his Father was as tender, as if he had been a little Child: Though indeed he had Children of his own, XLVI. 21.

That we may live, &c.] These were very moving Arguments; the Preservation of a whole Family; *Benjamin* and all: Who, if he went, might return in safety; but, if he staid at home, must perish with all the rest.

Ver. 9. *I will be surety for him.*] Be bound in what Penalty thou pleasest, to bring him back.

Of my hand shalt thou require him.] Punish me (who will be answerable for him) if he miscarry.

Bear the blame for ever.] Lie under thy Displeasure, as long as I live. All this signifies only, that he would do his utmost to secure him: And rather suffer the heaviest thing himself, than lose *Benjamin*.

Ver. 10. *For except we had lingred, &c.*] If thou hadst not hindred us by these scruples about *Benjamin*, we had been there and at home again, by this time.

Ver. 11. *Take of the best Fruits.*] The Hebrew word *Mizzimrath* signifies, *of the most praised*; or, as *Bochart* more literally interprets it, *quæ in hac terra sunt maximè*

decantata, (P. II. Hierozoic. Lib. V. cap. 9.) *those Fruits which are most celebrated in the Land of Canaan*: Which was as famous for the things following, as *Egypt* was for Corn. And it seems at this time did not want them; which might make them more acceptable in *Egypt*, where they grew at no time. For *Egypt* being a low and plain Country, and *Canaan* an hilly; it made their Products very different.

Balm.] Rather *Resin*, as was observed on XXXVII. 25.

Honey.] For which this Country was famous; especially in some Parts of it, about *Tekoah*, as *Bochart* also observes. And therefore was a fit Present for a King, as we see in the Story of *David*, 2 *Sam.* XVII. 29: And was carried from hence, to the Marts of *Tyre*, *Ezek.* XXVII. 17.

Spices.] The word *Necoth* signifies *Storax*, as was also observed before, XXXVII. 25.

Myrrhe.] Which *Bochart* translates *Mastic*.

Nuts.] He also proves by many Arguments, that the word *Botnim* signifies those Nuts we call *Pistachio's*. Which may well be numbred among the *best Fruits of the Land*: Being very friendly to the Stomach and Liver; powerful against Poison; and highly esteemed, by the Ancients, as a delicious Food. And so *Maimonides* and *Kimchi* expound the word.

Almonds.] They are fitly joyned with *Pistachio's*, as he observes; being *fructus congeneres*: And therefore *Dioscorides* treats of them together: And *Theophrastus* describes the *Pistachio* as *ἐγγιον τῆς ἀμυγδαλῶν*, like unto *Almonds*. Vid. *Canaan*, Lib. I. cap.

Ver. 12. *Take double Money.*] Other Money besides their first. Which, if it signifie as much more as the first; the reason was because he thought, Corn might now be grown dearer.

Ver.

Ver. 14. *If I be bereaved, I am bereaved.*] I submit unto it, and will bear it as patiently as I am able. Or, as some paraphrase it; as I have been bereaved of *Joseph* and *Simeon*, so now I am of *Benjamin*: No new thing happens to me; but I have been used to such Afflictions: Which I may therefore bear more equally.

Ver. 15. *Stood before Joseph.*] Presented themselves to him in his Office, (as we speak) or, in the Place, where he gave Audience to those who came to Petition him, or to buy Corn of him. For it is plain, by the next Verse, that he was not at his own House.

Ver. 16. *Bring these Men home.*] Conduct them to my House.

And slay.] The Hebrew Phrase signifies a great slaughter; of several sorts of Creatures perhaps; that there might be a plentiful Provision.

Ver. 18. *And the Men were afraid, &c.*] Every thing (as was observed before, XLII. 28.) terrifies a guilty Conscience.

And fall upon us.] i. e. Kill us.

And take us for Bond-men, &c.] Rather, or, take us for Bond-men and our Asses.

Ver. 19. *They came near to the Steward, &c.*] They desired to speak with him, before they entred into the House: That they might set themselves right in his Opinion.

Ver. 20. *We came at the first time to buy Food.*] And we paid for it what was demanded.

Ver. 21. *When we came to the Inn, &c.*] There we found that very Money, to a Farthing, in our Sack's Mouth, &c.

Ver. 22. *We cannot tell who put our Money, &c.*] We are ignorant how it came there; but suppose it was by some mistake: And therefore have brought it again, with new Money for another Purchase.

Ver. 23. *Peace be to you.*] Trouble not your selves about that Matter.

Your God, and the God of your Fathers, &c.] This Steward had learnt of *Joseph* the knowledge of the True God : To whose Kindness he bids them ascribe this Event.

And he brought Simcon out unto them.] Unbound ; as free as themselves.

Ver. 24. *Gave them Water.*] Ordered Water to be brought, as the Custom was, to wash their Feet. See XVIII. 4.

Ver. 26. *Bowed themselves to the ground.*] Here again was *Joseph's* Dream fulfilled. See XLII. 6.

Ver. 28. *Thy servant our Father, &c.*] Here they made a Reverence to him, in the Name of their Father : Whereby that part of the Dream (XXXVII. 9, 10.) which concerned him, was also fulfilled. And they speak likewise of him in an humble Style ; signifying his inferiority to *Joseph*.

Ver. 29. *Saw his Brother Benjamin.*] He had seen him before, *verse* 16. but did not think fit to take notice of him at the first : Or, perhaps, was then full of business, when they presented themselves at their first appearance ; and had not leisure to speak with them till Dinner-time.

God be gracious unto thee, my Son.] He blessed him, as Superiors were wont to do those below them : Whom they called their *Sons*, with respect to themselves, as Fathers of the Country.

Ver. 30. *His Bowels did grieve.*] He felt a great commotion within himself ; which he was not able to keep from breaking out : And therefore *he made haste* out of the Room where they were ; as if some other business called him away.

Ver,

Ver. 31. *Set on Bread.*] Set the Dinner upon the Table.

Ver. 32. *And they set on for him by himself, &c.*] There seems to have been *three* Tables. One, where he sat alone in State: Another where his Brethren sat: And a *third* where the great Men of *Egypt* were entertained.

For the Egyptians might not eat Bread with the Hebrews, &c.] Because the *Hebrews* (saith *Jonathan*) did eat those Beasts which the *Egyptians* worshipped. And to the same purpose writes *Onkelos*. In which regard the *Egyptians* were as scrupulous to eat with a *Grecian* in after-times, as now with an *Hebrew*. So *Bochart* observes out of *Athenæus*, L. VII. *Deipnos.* where *Anaxandrides*, a Comedian, jeers the *Egyptians* for worshipping an Eel, as a Great God, whom we, saith he, think to be most excellent Meat. And out of *Herodotus*, who in his *Euterpe*, cap. 41. saith no *Egyptian* Man or Woman would kiss the Mouth of a *Greek*; nor make use of a Knife, a Spit, or a Pot belonging to them; nor take a bit of Beef cut with a *Greek's* Knife. See *Bochart's Hierozoic.* P. I. Lib. II. cap. 53. And *Dr. Spencer, de Rit. Hebr.* p. 125. But though it appear by such Passages, that in the time of *Herodotus* and other fore-named Writers, several Animals were held so Sacred among the *Egyptians* that they would not eat them, yet it may well be questioned whether it were so in the Days of *Joseph*. For there is not the least sign of it in this Story; much less of their worshipping such Creatures: The worship of the famous Ox, called *Apis*, being a much later Invention, as many learned Men have demonstrated: And some of them having given probable Reasons that *Joseph* himself was the Person at first represented by that Figure under the Name of *Ab*, i. e. Father of his Country. See *Ger. Vossius. L. I. de Idol. cap. 29.*

There-

Therefore it is most likely that this Abhorrence, is to be resolved only into the very different Manners of the *Hebrews* from the *Egyptians*: Particularly at their Meals, in the way of dressing their Meat, or in their eating. For we know some of the *Jews* themselves afterwards scrupled to eat with those who had unwashen Hands; and several Nations have avoided such Familiarity with others, merely on the account of their different Customs. Of which the *Egyptians* were exceeding tenacious, as *Herodotus* himself informs us; particularly in their eating. For he concludes his Discourse about their Feasts with this Observation, (in his Book before-mention'd, cap. 28.) Γαργήσιν δὲ χραιοῖμοι Ἕλληνι, ἄλλων ἰδίᾳ ἐπι-
 κτιῶν. Using their own Country Customs, they receive no other. And in the *Ninety first Chapter* of the same Book, he saith, that as they would use no *Greek* Customs, so (to speak all in a word) μὴδ' ἄλλων μὲναιμι, &c. Neither would they use the Customs of any other Men in the World whatsoever. Nay, one Part of *Egypt* differed extremely from another: For in the *Theban* Province they abstained from Sheep, and sacrificed Goats; but, in the *Mendesian*, quite contrary, they abstained from Goats, and sacrificed Sheep: As he tells us in his *Euterpe*, cap. 42. And the wisest of them were so nicely Superstitious, that some of them thought it unlawful to eat of the Head of any living Creature; others of the *Shoulder-blade*; others of the Feet; others of some like part. So *Sextus Empiricus* tells us, *Lib. III. Pyrrh. Hypot. cap. 24.* Ἀγυπτίων δὲ τῶν σαρῶν ἢ νομιζομένων, οἱ μὲν παραλῶ ζῶας φαγὰν ἀνίσταν ἢ νομίζουσιν, &c. Upon which score I do not know but such kind of People might be so whimsical, as to refuse to eat with one another.

Ver. 33. They sat before him.] For that was the Custom before the way of lying upon Beds was invented. See XXVII. 19. XXXVII. 25. And

And the Men marvelled one at another.] That they should be so exactly disposed, according to the order of their Birth : And so kindly treated by one that had lately used them very roughly.

Ver. 34. *And he took and sent messes, &c.*] Ordered those that waited to take and carry Messes from his own Table, unto theirs. For such was the ancient Custom, for great Men to honour such as were in their Favour, by sending Dishes to them, which were first served up to themselves : From whence they were called *MISSA*, *Messes*, things sent. The ancient way of eating also is to be observed, which was not like ours : As appears by *Plutarch* in his *Sympos. Lib. II. Q. ult.* where he disputes, which was the better Custom, to eat out of one common Dish ; or, every one to have a Dish to himself : As the manner was in old time. When all the Meat being set on the Table, the Master of the Feast distributed to every one their Portion.

Benjamin's Mese was five times as much, &c.] He had five Dishes to their one : Which was intended as a peculiar Respect to him. Or, as others understand it, there was five times as much Meat in his Mese, as in one of theirs. Which might well be part of the cause of their wonder, *verse 33.*

And they drank.] After they had dined, plenty of Wine was brought in, for every one to drink as much as they pleased. For such is the Custom of the *Abyssines* at this Day ; not to drink or talk at Dinner ; but after the Meat is taken away : As *Ludolphus* assures us from *Telezius*. Who takes it to have been the ancient Custom among other Nations ; particularly the *Romans* : For which he alledges those *Verses* of *Virgil*, *Æneid. I.*

Post-

*Postquam prima quies epulis, mensaque remota
Crateras magnas statuunt, & vina coronant.*

I mention *Wine* here in *Egypt*: For though *Herodotus* saith in his Days they had no *Vines*, but used Drink made of Barley, *i. e.* such as ours (*Lib. II. cap. 77.*) yet in the time of *Joseph* it seems to have been otherwise. For it is not likely the chief Butler would have dreamt of a *Vine* and *Grapes*, and pressing them into *Pharaoh's Cup*, (*XL. 9, 10, 11.*) if he had never seen them in *Egypt*.

And were merry with him.] So we well translate the last words of this *Chapter*; which signifie their drinking plentifully; more liberally than at home: Not till they were drunk (as *R. Solomon* saith some used to abuse this place, to countenance that Vice) but till they were very cheerful. For they could not be so senseless, as before so great a Man, in a strange place, where they were also full of fear, to make themselves drunk.

C H A P. XLIV.

Ver. 1. **F**ill the Mens Sacks with Food, as much as they can carry.] This seems to be an Order, to load them more liberally than at their first coming, *XLII. 25.*

Ver. 2. *And put my Cup, &c.*] The *Hebrew* word *Gabiab* signifies an embossed Cup, (as we now speak) or a Bowl; or Goblet with a great Belly: Which *St. Hierom* translates *Scyphus*. This he ordered his Steward to put in *Benjamin's Sack*, that he might make a trial of his Brethrens Concern for him, and Affection both to him and
to

to their Father : And whether they would discover any Envy to Benjamin, because of his extraordinary Kindness to him.

Ver. 3. *The Men were sent away.*] Had a Pass, we may suppose, from Joseph; to carry so much Corn out of the Country, as their Asses were loaded withal.

Ver. 4. *Wherefore have ye rewarded evil for good?*] Being entertained so kindly at my Master's Table; why have ye stole his Cup?

Ver. 5. *Is not this it, wherein my Lord drinketh?*] Did you not think, this would be presently enquired after?

And whereby indeed he divineth?] The Hebrew word *Nachash*, which we translate *Divine*, it is very likely was anciently of an indifferent signification. And therefore *Grotius* thinks that Joseph meant by this Speech, that he used this Cup in his *Drink-Offerings*; when he sacrificed, to prepare himself to receive Divine Presages. But, I think, we had better say, there was a kind of Divination by Cups (though we know not what it was) as we are certain there was by many other things among the *Greeks*, (who borrowed much of their Religion from the *Egyptians*) than give this or other such like Interpretation of these words: Particularly, their observing the sparkling of the Wine in their Libations. For it seems plain to me, that Joseph speaks of the Cup he used at his own Table: And it is not probable that he used the same in Sacrifices to God. Such Vessels as were used in Divine Service, were not used in their own: Being held Sacred; and therefore separated from common use; and kept so safe, no doubt, that it was not easie to steal them. He speaks therefore of some Divination that was used at their Meals: Which doth not signifie that Joseph practised it, nor doth his Steward

Cccc

say

say he did; but only asks such a Question, as might make them think he did. For, being a known Interpreter of Dreams; People, perhaps, thought he was skilled also in the Arts of Divination. But the words are still capable of a more simple Interpretation. For *Nacash* sometimes signifies no more, than to *make an Experiment*: As in the words of *Laban*, XXX. 27. And so the meaning may be, (as *Aben Ezra* expounds this Passage) might you not have considered, that *my Master made a trial*, (so we interpret in the Margin) by laying this in your way, *whether you were honest Men, or Filchers*, as you are now proved to be? Or, as others will have it, *This is the Cup wherein he drinks himself, and finds out what is in other Men*, when they drink liberally with him at his Table; as you lately did. But the former is more likely to be the meaning.

You have done evil, in so doing.] You have rendered your selves very criminal by this Fact. Or, you have done very foolishly in stealing a thing of this Nature: Which, being in continual use, would be soon missed.

Ver. 7. *God forbid that thy Servants, &c.*] They disclaim the Charge, with the greatest Vehemence.

Ver. 8. *Behold, the money, &c.*] And bring a very good Proof of their Honesty.

Ver. 9. *Both let him die, and we also, &c.*] Sometimes Innocence makes Men too Confident; and less cautious than, in Prudence, they ought to be. For their Money having been put into their Sacks, they knew not how, it was reasonable to have suspected this also might prove true.

Ver. 10. *Now also, let it be according to your word, &c.*] I desire not so much: But only that he with whom the Cup is found, be my Bond-man; as you propound.

My

My bond-man.] He speaks in the Name and Place of his Master ; by whom he was sent after them ; and for whom he acted.

Ver. 11. *Then they speedily took down, &c.*] They were desirous to have their Innocence cleared, without delay.

Ver. 13. *Rent their Clothes.*] As the manner was, when any sad thing befel them, XXXVII. 29, 34.

Ver. 14. *Judab and his Brethren came, &c.*] He is mentioned by Name, though not the eldest Son ; because he was chiefly concerned for *Benjamin*, (XLIII. 9.) and, as the *Jews* fancie, stood to him in this distress, when the rest would have delivered him up as a Bond-man : Resolving either to set him free, or to be a Bond-man with him.

For he was yet there.] Not gone from home, since he gave order to his Steward to pursue them.

They fell before him on the ground.] The Dream of *Joseph* was again fulfilled. See XLII. 6.

Ver. 15. *Wot ye not that such a Man as I can certainly divine ?*] Could not I who foretold this grievous Famine, discover such a Theft as this, which you have committed ?

Ver. 16. *And Judab said.*] He standing bound, as I said (*verse 14.*) for *Benjamin* to his Father, took upon him to plead his Cause : Which *Benjamin*, being young, could not do so well himself. And indeed *Judab* seems to have been a Man of the best Sense, Courage, and Eloquence among them.

What shall we say to my Lord ? What shall we speak ? or how, &c.] A most pathetic beginning : And very apt to move Compassion.

God hath found out the iniquity of thy Servants, &c.] Having made some pause, after those words, [*How shall we*

clear our selves ?] he proceeds to an ingenuous acknowledgment, that he and his Brethren had been guilty of many Sins ; for which God had now brought them hither to suffer the Punishment of them. Yet, he neither confesses this particular Guilt, nor denies it, nor excuses it : But acknowledging God's Justice, casts himself and his Brethren upon *Joseph's* Mercy.

Ver. 18. *Then Judah came near to him.*] The Equity which appeared in *Joseph* (expressed in the words foregoing) emboldned *Judah* to approach nearer to him. For he seems to have spoken the former words, as soon as he entred the Room : When he and his Brethren cast themselves down on the Ground, *verse* 14.

Speak a word in my Lord's Ears.] Have a favourable Audience for a few words more. For he doth not mean to speak to him privately : And by a *Word* he means all the following Speech, which he makes as short as it was possible.

And let not thy Anger burn against thy Servant.] And be pleased to hear me out, with Patience.

For thou art even as Pharaoh.] I know before whom I speak : And therefore will not impertinently trouble thee : But barely lay the state of our Case before thee.

Ver. 20. *A little one.*] So *Benjamin* was, in comparison with themselves.

He alone is left of his Mother, &c.] We do not read, that they had said this to *Joseph* before ; but only that the youngest was with their Father, XLII. 13, 32. But no doubt, *Judah* remembers him now of nothing, but what had been then delivered ; but related more briefly than it is here.

Ver. 27. *My Wife bare me two Sons.*] He called *Rachel* his Wife ; as if he had no other : Because she was the only Person he designed to marry ; and was by consequence his principal Wife.

Ver.

Ver. 30. *His life is bound up in the Lad's life.*] It so depends upon the Life of this Son ; that if he think he be dead, he will die with Grief also.

Ver. 33. *Let thy Servant abide instead of the Lad, &c.*] It will be the same to thee, (nay, I may be able to do thee more Service) and the greatest act of Pity to our aged Father.

Ver. 34. *For how shall I go up to my Father, &c.*] I must abide here too, if thou wilt not dismiss him : For I am not able to see my Father die.

There is nothing could be said more moving, than what is delivered in this Speech of *Judah* ; which flowed, any one may see, from such Natural Passions, as no Art can imitate. Which makes me wish that they who think these Historical Books of Scripture, were written with no other Spirit, but that with which honest Men now write the History of their Country, or the Lives of any famous Persons ; would seriously read and consider this Speech of *Judah*'s to *Joseph* ; together with the foregoing Dialogue between *Jacob* and his Sons, (from the 29th Verse of the XLII Chapter, to the 15th of the XLIII.) and, I hope, it may make them change their Opinion : And be of the Mind of Dr. *Jackson*, B. I. on the Creed, cap. 4. ' That seeing such Passages are related by Men ' who affect no Art, and who lived long after the Particulars that first uttered them ; we cannot conceive how ' all Particulars could be so naturally and fully recorded ; unless they had been suggested by his Spirit, who ' gives Mouth and Speech to Men. Who being alike ' present to all Successions, is able to communicate the ' secret Thoughts of Fore-fathers to their Children ; and ' put the very Words of the deceased (never registred ' before) into the Mouths or Pens of their Successors, ' for many Generations after : And that as exactly and di-

‘ distinctly as if they had been caught in Characters of
 ‘ Steel or Brass, as they issued out of their Mouth. For
 ‘ it is plain, every Circumstance is here related, with such
 ‘ natural *Specifications* (as he speaks) as if *Moses* had
 ‘ heard them talk; and therefore could not have been
 ‘ thus represented to us, unless they had been written by
 ‘ his Direction, who knows all things; as well forepast,
 ‘ as present, or to come.

Philo justly admired this Speech, which he hath expressed in an Eloquent Paraphrase: And *Josephus* hath endeavoured to out-do him.

C H A P. XLV.

Ver. 1. *Could not refrain himself.*] Tears began to run down his Cheeks; or, were ready to burst out with such Violence that he could not hinder them.

Cause every Man to go out from me.] He would not have the *Egyptians*, to be Witnesses of his Brethrens Guilt; nor did it become his Dignity to be seen by them in such a Passion: And therefore he commanded those that attended him, to leave him alone with his Brethren.

Ver. 2. *He wept aloud.*] Which we express very properly in our Language, *he cried*. For Tears having been long suppressed, are wont, when they break out, to be accompanied with some Noise.

And the Egyptians, and the house of Pharaoh heard.] They whom he sent forth, being in the next Room, heard him cry: And reported, what a Passion he was in, to the whole Court.

Ver.

Ver. 3. *I am Joseph.*] This word made them start; as appears by the next *Verse*.

Doth my Father yet live?] May I believe what you have told me? XLIII. 28. He saith not this, because he doubted of it: But to express his Joy at that good News.

And, they could not answer him.] Being astonish'd, as it follows, at his Presence. For they could not but reflect upon their cruel usage of him; and now saw him in full Power to punish them.

Ver. 4. *Come near to me, I pray you.*] This, I think, signifies, that they had started back, as Men affrighted: And therefore he invites them kindly to approach him.

I am Joseph your Brother.] This word *Brother*, added to what he said before, *verse* 3. was a Comfort to them. For it showed that his Greatness did not make him forget his Relation.

Whom you sold into Egypt.] Nor their Unkindness alienated his Affection from them.

Ver. 5. *Now therefore be not grieved, &c.*] Do not afflict your selves too much for your Sin: Because God hath turned it into Good.

God sent me before you, &c.] When you thought only to be rid of me, God intended another thing: Which is now come to pass. For he hath made me an Instrument of preserving all your Lives. A most happy Event of a most wicked Deed.

Ver. 6. *Neither earring, nor harvest.*] Or, no Ploughing, Sowing, or Harvest. For to what purpose should they sow, when they knew (if they believed *Joseph*) that nothing would come of it.

Ver. 7. *And God sent me before you, &c.*] He repeats what he had said, *verse* 5. concerning the Hand of God in this business: That by fixing their Thoughts upon his
Pro.

Providence, they might be the less oppressed with the weight of their own Guilt.

To save your lives by a great deliverance.] In a wonderful manner.

Ver. 8. *It was not you, but God, &c.*] He mentions this a third time, that they might see he did not think so much on their Unkindness, as on God's great Goodness: And therefore be confident, he would not remember what they had done to him; but what God had done for them all.

Hath made a Father unto Pharaoh.] Given me the Authority of a Father with him: So that he Honours me, and doth nothing without my Advice and Counsel. And there was very good Reason for it, his Wisdom being so great and experienced, *Ut non ab homine sed a Deo responsa dari viderentur*, (as *Trogus*, an ancient Historian among the *Heathen*, observes) that his Answers seemed not to be given by a Man, but by God. Which made him *Regi percharum*, very dear to the King, as the same Author relates: Who tells also the Story of his being sold by his Brethren, who envied his excellent Wit. See *Justin, Lib. XXXVI. cap. 2.*

Lord of all his House.] The principal Person in his Court.

And Ruler throughout all the Land of Egypt.] Chief Governor of the whole Country: In which were several Provinces, which had distinct Governors; who were all under the Government of *Joseph*.

Ver. 10. *Thou shalt dwell in the Land of Goshen.*] This was that part of the lower *Egypt*, which lay next to *Arabia* and *Palestine*; abounding with fair Pastures: Being watered by many Streams from the *Nile*. Certain it is, it lay next to *Canaan*; for *Jacob* went directly thither, when he came into *Egypt*; and staid there till *Joseph* came to him, *XLVI. 28.*

And

And thou shalt be near unto me.] Therefore the Royal City (where *Joseph* resided, that he might be always near to *Pharaoh*) was at this time in the lower *Egypt*, at *Zoan*, *Psalms* LXXVIII. 43. which other Authors call *Tanis*. Which was situated, not far from that Mouth of Nile which *Plutarch* calls *παραπύλου στόμα*. For that part of *Egypt* is called the *higher*, where Nile runs only in one Stream: That the *lower*, where it divides into many; and from its triangular Form is called by the *Greeks* *Δέλτα*. In the *Eastern* Part of which, or very near it, toward the *Red Sea*, was this Country, called the Land of *Goshen*.

This argues the great Authority of *Joseph*, that he makes such Promises as these, before he had askt the Consent of *Pharaoh*.

Ver. 12. *And behold, your Eyes see, &c.*] You cannot but be convinced, by the Lineaments you see in my Face, and by the Language which I speak, and by all the things which I have related concerning the state of our Family; that indeed it is your Brother *Joseph*, who speaks to you. Or, more simply; you have it not by Hear-say, which might deceive you; but are Eye-witnesses that I am alive, and say these things to you.

Ver. 13. *Tell my Father of all my glory.*] Of the great Honour which is done me in *Egypt*.

Ver. 15. *His Brethren talked with him.*] After their fright was over, and he had so affectionately embraced them; they conversed freely and familiarly with him: Acknowledging, it's likely, their Crime; and acquainting him with what had passed in their Family since they committed it.

Ver. 16. *And the fame thereof, &c.*] All the Court rang (as we speak) with the News of *Joseph's* Brethren being come; and that they were to fetch their Father

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and

and settle in *Egypt*. For *Joseph* (it appears by the next *Verse*) went and acquainted *Pharaoh* with his Desire.

And it pleased Pharaoh well, and his Servants.] No wonder that *Pharaoh*, who had raised *Joseph* so high, was pleased to be kind to his Father and Family : And the Court follows the Pleasure of the King.

Ver. 17. *Pharaoh said unto Joseph, &c.*] This, no doubt, was the Answer *Pharaoh* made to *Joseph's* Petition : Wherein he grants him not only what he askt ; but all conducing to it.

Ver. 18. *I will give you the good of the Land, &c.*] The richest Part of the Country, which produces the noblest Fruits.

Ver. 19. *Now thou art commanded.*] Now that thou hast my Warrant for it, go about it presently.

Ver. 20. *Regard not your stuff.*] If there be not Waggon enough, to bring all your Stuff, do not matter it ; you shall have better here. But the *Vulgar* seems to take it in a quite contrary Sence, as if he had said, *Leave nothing behind you* ; but bring all you have with you, if you think good : Though whatsoever the Land of *Egypt* affords, is all yours.

All the good of the Land of Egypt, &c.] You shall not want when you come hither, if it be to be had in *Egypt*.

Ver. 21. *Gave them Waggon.*] And Horses, no doubt, to draw them ; with which *Egypt* abounded.

Ver. 22. *To each Man changes of Raiment.*] Two *Vests*, or *Robes*, as *St. Hierom* translates it : Otherwise there would not have been a change. These were part of the ancient Riches, as much as Money.

Ver. 23. *After this manner.*] The *Hebrew* word *Cezoth* signifies, according to that which he had given to *Benjamin*, i. e. Money, and several changes of Raiment :

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Besides what follows, *ten Asses laden with the good things of Egypt, &c.*

Bread and Meat.] *i. e.* All manner of Provision.

Ver. 24. *See that ye fall not out, &c.*] About what you have formerly done to me ; or, any thing else, that I have said to you. But when you reflect upon your selling me, adore the Providence of God ; which by that means brought about your Happiness and mine.

Ver. 26. *His Heart fainted.*] At the mention of *Joseph's* Name, he fell into a swoon : Being fully persuaded he was dead, and giving no Credit to what they said of his being alive.

Ver. 27. *And they told him all the words of Joseph.*] When he was come to himself, they related all that had passed between them and *Joseph* : How great a Man he was, and how desirous to see him, &c. *verse 13.*

And when he saw the Waggon.] Had not only heard their Relation, but saw also those Carriages (which, no doubt, were splendid, and suitable to *Joseph's* Quality) that were come to bring him into *Egypt*, he lookt upon them as a sufficient confirmation of the good News.

The Spirit of Jacob revived.] Which *Bochart* translates, *Pristino vigori restitutus est*, he was restored to his former Vigor. Not only recovered perfectly from his fainting Fit ; but raised to a greater Liveliness than he had felt since the loss of *Joseph*.

Ver. 28. *It is enough, &c.*] I wish for no more, but to live to see him ; and then I shall be content to die.

C H A P. XLVI.

Ver. 1. *C*ame to Beersheba.] Which was in his way from Hebron (where he now lived, XXXV. 27.) into Egypt : Lying in the most Southerly Parts of Canaan ; near that Wilderness through which the Israelites went, when they came from Egypt.

And offered sacrifice.] Recommended himself and his Family, unto God's Protection in his Journey to Egypt, and unto his Preservation, when he came there. And he the rather called upon God in this Place, because both his Father and Grand-Father had found Favour with him here, XXI. 33. XXVI. 23.

Unto the God of his Father Isaac.] Who was his immediate Ancestor, and had conferred the Blessing of Abraham upon him : And therefore he mentions him rather than Abraham.

Ver. 2. *In the Visions of the Night.*] See upon XX. 3.

Jacob, Jacob.] He redoubles his Name to awaken his Attention ; and he calls him Jacob rather than Israel, (as he is called in the beginning of the Verse) to remember him what he was Originally, and that by his Favour he was made Israel.

Ver. 3. *Fear not to go down into Egypt.*] He was afraid, perhaps, that if Joseph should die, his Family might be made Slaves. For which he had some reason, from what was said to Abraham, in a like Vision, XV. 13.

I will make of thee a great Nation.] He renews the Promise, which at the same time was made to Abraham, That his Seed should be as numerous as the Stars of Heaven, XV. 5.

Ver.

Ver. 4. *I will go down with thee, &c.*] Take care of thee in thy Journey, that no Evil shall befall thee; and preserve thee and thy Family there.

And bring thee up again.] *i. e.* His Posterity, who should multiply there: For the Scripture speaks of Parents and Children, as one Person.

Put his Hands upon thine Eyes.] Be with thee when thou leavest this World; and take care of thy Funeral, when thou art dead. For this was the first thing that was done, when one expired, to close his Eyes: Which was performed both among *Greeks* and *Romans* (as many Authors inform us) by the nearest Relations, or dearest Friends. See Mr. *Selden*, *L. II. de Synedr. cap. 7. n. 12.* and *Menochius, de Repub. Hebr. L. VIII. cap. 4. Qu. XI.*

In short, by these words God assures him, that *Joseph* should not die, while he lived, (as Mr. *Selden* observes out of *Baal-haturim*, in his Additions to the fore-named Chapter, p. 737.) and that he should die in Peace, having his Children about him.

Ver. 7. *His Daughters.*] He had but one Daughter, and therefore the Plural Number is used for the Singular, (as *verse 23. Sons* is put for *Son*) or, else he includes his Grand-Daughter, who, in Scripture-Language, is called the Daughter of her Grand-Father. But the first seems the truest Account, if what is said *verse 15.* be considered. Where the whole Number of his Descendants from *Leah* being summed up, *Dinah* (under the Name of *Daughters*) must be taken in, to make up three and thirty; reckoning *Jacob* himself also, for one of them.

Ver. 9. *Hanoch.*] From whom came the Family of the *Hanochites*, as we read *Numb. XXVI. 5.*

Phallu.] From whom, in like manner, sprung the Family of the *Phallunites*; as *Moses* there notes: And says
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the same of the rest of *Reuben's* Sons, that they were the Fathers of Families, when they came into *Egypt*.

Ver. 10. *Jemuel*.] This Son of *Simcon* is called *Nemuel* in *Numb.* XXVI. 12. and *1 Chron.* IV. 24.

Ohad.] He is named among the Sons of *Simcon*, when *Moses* was sent to bring them out of *Egypt*, *Exod.* VI. 15. But either he had no Posterity, or they were extinct: For shortly after there is no mention of him, in *Numb.* XXVI. 12. Nor is he to be found among his Sons in *1 Chron.* IV. 24.

Jachin.] Is called *Jarib* in *1 Chron.* IV. 24. and is thought by some to have been the Grand-Father of *Zimri*, whom *Phineas* slew in his Fornication with the *Midianitish* Woman.

Ver. 12. *Er* and *Onan* died in the Land of *Canaan*.] And therefore are not to be numbred among them, that went down into *Egypt*: But in stead of them the two Sons of *Pharez* are set down, though, perhaps, not now born; to supply the place of *Er* and *Onan*.

The Sons of Pharez, were Hezron and Hamul.] When *Jacob* went down into *Egypt*, *Pharez* was so young, that one can scarce think he had two Sons at that time: But they were born soon after, before *Jacob* died. And *St. Austin* seems to have truly judged, that *Jacob's* descent into *Egypt*, comprehends all the *seventeen* Years, which he lived after it. Or, we may conceive it possible, that their Mother was with Child of them, when *Jacob* went down into *Egypt*. For then *Pharez* is thought to have been *fourteen* Years old; at which Age it is so far from being incredible that he might have two Sons, that in these latter Ages, some have begotten a Child when they were younger. *Jul. Scaliger*, a Man of unquestionable Credit, assures us, that in his memory, there was a Boy, not quite *twelve* Years old, who had a Daughter

ter by a Cousin of his, who was not quite *ten*. *Rem notam narro, & cujus memoria adhuc recens est in Aquitania.* This was a known thing, the memory of which was then fresh in *Aquitain*.

Ver. 13. *And the Sons of Issachar, Tola.*] Some have wondred that he should give his eldest Son a Name that signifies a *Worm*. Perhaps it was (as *Bochart* conjectures) because he was a poor shriveled Child when he was born, not likely to live. And yet it pleased God, that he became a great Man, from whom sprang a numerous Off-spring, *Numb. XXVI. 23.* and so fruitful, that in the Days of *David* there were numbred above *two and twenty thousand* of them, *1 Chron. VII. 2.* who were Men of Might and Valour.

Ver. 15. *Which she bare unto Jacob in Padan-Aram.*] She bare the Fathers of them there: But the Children were born in *Canaan*.

All the Souls of his Sons and Daughters, &c.] See *verse 7.*

Ver. 19. *Rachel, Jacob's Wife.*] She was his only choice, as was noted before, on *XLIV. 27.*

Ver. 21. *The Sons of Benjamin, &c.*] He being now but about *twenty four* Years old, we cannot well think he had all these Sons when he went down into *Egypt*: But some of them were born afterward, before *Jacob* died; as was said before, *verse 12.* Yet they are all here mention'd, because they were most of them now born, and all became the Heads of Families in their Tribe. It is possible he might begin so early to beget Children, as to have all these before they went into *Egypt*. See *Verse 12.*

Ver. 26. *Came out of his Loins.*] In the *Hebrew*, *out of his Thigh*. A modest Expression: The Parts serving for the Propagation of Mankind, being placed between the Thighs. *All*

All the Souls were threescore and six.] i. e. Leaving out Joseph and his two Sons (who did not come with Jacob into Egypt, but were there already) and Jacob himself, (who could not be said to come out of his own Loins) they made just this Number.

Ver. 27. *All the Souls, which came into Egypt, were threescore and ten.]* There is a remarkable difference between this Verse and the foregoing. There (*verse 26.*) they only are numbred who came with Jacob into Egypt: Which were no more than threescore and six. But here are numbred all that came into Egypt, (*viz.* first and last) which plainly comprehend Jacob, Joseph and his two Sons: And make up threescore and ten.

Ver. 28. *And he sent Judah before him.]* Who seems by the whole Story, to have been the most eminent among Jacob's Children, when Joseph was gone; as was noted before, XLIV. 14.

To direct his way, &c.] To give Joseph notice of his coming; and to receive Directions from him, in what part of Goshen he should expect him.

And they came into the Land of Goshen.] Into that part of it which Joseph had appointed.

Ver. 29. *Presented himself to him.]* With such Reverence, as a Son owes to his Father: Who embraced him most tenderly. For some referr the next words to Jacob, *he fell on his Neck, &c.]* Which expresses the highest Affection.

And wept on his Neck a good while.] We read before how Joseph fell upon Benjamin's Neck, and wept; which was answered by the like endearments on Benjamin's part, XLV. 14. But the Affection wherewith Jacob embraced Joseph, (as Maimonides understands it) or (as R. Solomon Jarchi) Joseph embraced his Father, far surpassed that. For they continued longer infolded in one another's

another's Arms; where Tears of Joy flowed so fast, that for a *good while* they could not speak.

Ver. 30. *And Israel said unto Joseph.*] Some make this an Argument, that it was *Joseph*, who, lighting out of his Chariot, threw himself into his Father's Arms and wept, &c. Which made *Moses* now more distinctly mention who said the following words.

Now let me die, &c.] These words signifie that he now enjoyed the utmost Happiness he could desire on Earth; which therefore he was willing to leave, because nothing could be added to it. These were the first Thoughts which his Passion suggested to him; though to live with *Joseph*, and to enjoy his Conversation, was far more than barely to *see his face*.

Ver. 32. *The Men are Shepherds, &c.*] He seems to have been afraid, lest *Pharaoh* should have preferred his Brethren, and made them Courtiers, or Commanders in the Army, &c. which might have procured them the Envy of the *Egyptians*: And, besides, have separated them one from another. Whereas by professing themselves Shepherds, and Traders in Cattle, they kept all together in a Body, separate from the *Egyptians*. Which two Reasons are suggested by *Josephus*.

Ver. 33. *What is your Occupation?*] Your way of living: For Men did not live idly in those Days.

Ver. 34. *Ye shall say, Thy Servants Trade hath been, &c.*] He directs them to justify, what he told them he would inform *Pharaoh*.

That ye may dwell in the Land of Goshen.] A rich Country, abounding with Pasturage, and also next adjoining to *Canaan* (as was noted before, XLV. 10.) unto which, when the time came, they might the more easily return.

For every Shepherd.] Not universally, without limitation, but every Foreign Shepherd. For a considerable part of the Egyptian People were Shepherds, as *Diodorus Siculus* tells us, (L. I. §. 2. p. 47. Edit. Steph.) where he saith the Country being divided into three Parts, the Priests had one, their King a second, and the Soldiers a third: And there were three other Ranks of Men under these, viz. Shepherds, Husbandmen, and Artificers. The Husbandmen, he saith, served their King, and Priests, and Military Men in tilling their Ground, for small Wages, and spent all their time in it. And the like account, he saith, is given of their Shepherds, who, from their Fore-fathers, followed that way of living. Which makes it plain they could not abominate those who were so serviceable to them; though they might condemn them as mean People, who never rose to any higher Employment. But we need not go to him for the proof of this: It being apparent from this very Book, that the Egyptians had Sheep, and Oxen, as well as Horses and Asses, which they sold to Joseph for Corn in the time of Famine, (XLVII. 17.) and that Pharaoh spake to Joseph to make such of his Brethren as were Men of Skill, Rulers over his Flocks, (XLVII. 6.) which is a demonstration they bred Cattle as well as other Nations. And therefore if we will understand this to be true of all Shepherds, without exception, then by Egyptians (to whom Shepherds are said to be an abomination) we must not understand all the People of the Country of Egypt, (Shepherds being a part of them) but only the Courtiers and great Men, as in XLV. 2. the Egyptians are said to hear Joseph weep, i. e. those that belong'd to the Court: Who, it is likely, despised Shepherds, (as *Rupertus Tuitiensis* long ago expounded this Passage) but that is far short of abominating them, which the Hebrew

brew word imports. But after all this, I do not see how they could be contemptible, if it be true which the same *Diodorus* saith, p. 58. That when they buried a Corps, and made the Funeral Encomium, they never mentioned the Parentage of the deceased, Ὑπομνήματα πάντα ὁμοίως ἐνέχουσιν ἢ τὰς κατ' Ἀγυπτιὸν, making account that all the People of Egypt, were alike well-born.

We must confine therefore this Assertion to *Foreign* Shepherds; and it is not easie to give the reason why they were an abomination to the *Egyptians*, who were Shepherds themselves. *Onkelos* and *Jonathan*, with a great many others, think that they would not converse (for that is meant by abomination) with the *Hebrew* Shepherds, because they had no greater regard to those Creatures which the *Egyptians* worshipped, than to breed them up to be eaten. But there is no good proof that they worshipped Sheep or Oxen in those Days; and, on the contrary, it appears both out of *Herodotus*, and *Diodorus Siculus*, that they sacrificed such Creatures, in their Days, and also eat of the Sacrifices, when they had done. See *Herodot.* in *Enterpe*, Cap. 40, 41. And therefore the reason given by others for this Abhorrence is not solid; that the *Egyptians* did eat no Flesh, and upon that score could not endure those that did. This is the Account which *Aben Ezra* gives of this Matter; who fancies they were like the *Indians*, in his time, who abominated Shepherds, because they drunk Milk; contrary to their Manners, who tasted nothing that came from any living Creature. But, as it cannot be proved that this Superstition was so old as *Jacob's* time; so the contrary is evident from this very Book, XLIII. 16. where *Joseph* bids his Steward go home and *slay and make ready* a Dinner for his Brethren: Whom he did not

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intend to entertain after the *Hebrew* but after the *Egyptian* Fashion; that he might not be known by them. And so *Herodotus* informs us, that in his days, though they abstained from some Animals, yet they eat of others: Both Fish and Birds. *Euterpe*, cap. 78. And *Diodorus* giving an account after what manner their Kings lived, saith they used a simple Diet, eating *Veal* and *Geese*, &c. *L. I. §. 2. p. 45. Edit. Steph.*

Jos. Scaliger therefore thinks this sort of Men were abominable, because they had often raised Rebellion in *Egypt*, and made a King of their own; who erected that which is called the *Pastoral Kingdom*. This is embraced by many great Men, who have only the Authority of *Manetho* for it; who says these were *Phœnician* Shepherds (as *Josephus* tells us, *Lib. I. contra Appion.*) who reigned in *Egypt*, and burnt their Cities, threw down their Temples; in short, omitted no sort of Cruelties. Upon this account the famous *Bochartus* (*Lib. IV. Canaan, cap. 4.*) thinks it possible the *Egyptians* hated Shepherds, who had done so much Mischief: And, I may add, the *Hebrew* Shepherds *Joseph* might think would be more abominated, because they came out of that very Country, from whence those *Phœnician* Rovers made their Invasion. But as it doth not appear that they who did the fore-named Mischief, were all Foreigners: So the time which is assigned for this *Pastoral Kingdom*, doth not agree with the Scripture-Story. For it is said to have been in the *One thousand one hundred and twelfth* Year before the *Israelites* going out of *Egypt*; in the *XVth Dynasty*, as they call it: That is, about *Two and forty* Years after the Flood, when *Mizraim* the Father of the *Egyptians* was scarce born, or was very young.

Our great Primate *Usser* endeavours to avoid this absurdity, by placing this Invasion (which he thinks was
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out of *Arabia*) three hundred Years after the Flood : When they took *Memphis* ; over-run all the lower *Egypt* ; and their first King, there reigned nineteen Years. But I have this to except ; that *Abraham* coming a good while after this into *Egypt*, was well entertained there ; though he was as much a Shepherd as his Grand-Child *Jacob*. See *Gen. XII.*

From whence I conclude, That if this Story of *Manetho* be true, it hapned after the time of *Abraham* ; and so was fresh in their memory. Such a third Rebellion of the Shepherds the same *Manetho* mentions, within less than two hundred Years before the Children of *Israel*'s departure out of *Egypt*. But this seems to be a Story framed, from that departure of the *Israelites* themselves (who were Shepherds) out of *Egypt* under the Conduct of *Moses*. And so *Josephus*, and several of the ancient Christians (*Tatianus*, *Justin Martyr*, and *Clem. Alexand.*) understood it. See *Usser. ad An. M. 2179.*

All this considered *Gaulmin* (in his Notes upon the Book called the *Life of Moses*, p. 267, &c.) hath more probably conjectured, That this averfaction to Shepherds arose from their being generally addicted, in those Parts, to Robbery : Which way of life made them abominable. This he justifies out of *Heliodorus*, L. I. and *Achilles Tatius*, L. III. who describe the seat of these Βάνδοι and Γόλδοι (whom the *Egyptians* called *Hysch*) and the manner of their Life. To which Opinion I find *Bochartus* himself inclined before he died, and confirms it (in his *Hierozyic. L. II. c. 44. P. I.*) by many Proofs, that Shepherds anciently were *furax hominum genus*, a thievish sort of People ; which made them odious. Against which I see no exception but this ; that *Aulus Gellius* tells us (*Lib. XI. cap. 18.*) out of an ancient Lawyer, That the old *Egyptians* held all manner of Thefts

Thefts to be lawful, and did not punish them. And *Diodorus Siculus* mentions this Law among them, That they who would live by Robbery, were to enter their Names, and bring what they stole, immediately to the Priest. Who must the Man that was robbed a fourth part; and gave it to the Thief. By which means all Thefts were discovered, and Men were made more careful, to look well after their Goods. But one cannot believe this Law was of such Antiquity, as the Times of *Joseph*: Or, if it was, those *Out-Laws* (as I may call them) who robb'd upon the Borders, were not concerned in it: Nor had their Neighbours, who were no less addicted to Theft, the benefit of it. Particularly those in *Palestine*, from whence *Jacob* came; one would guess by what we read *1 Chron. VII. 21, 22.* were then much addicted to Robbery. For, before this Generation ended, we are told there the Men of *Gath* slew several of the Sons of *Ephraim*, (who himself was then alive) for they came down to take their Cattle, saith that Holy Writer; that is, to get what Plunder they could in *Goshen*: Where the *Ephraimites* defending their Cattle, were some of them killed by the *Philistines*, to the great grief of their Father. The *Ethiopians* also are noted by *Strabo* (*Lib. XVII. p. 787.*) to live for the most part, *Νομαδικοῦ καὶ δειπότου*, after a very poor, sharking, roving manner, by feeding Cattle, where they could find Food for them. And immediately adds, *Τοῖς δ' Ἀγυπτιοῖς ἀπάρτα τινάρτια οὐβίβηται*, that all things were quite contrary among the *Egyptians*, who were a more civilized People, inhabiting certain and known Places, &c. Which shows that their Manners were very different; which easily bred hatred. Which appears by what *Plutarch* saith, (in his Book *de Isid. & Osir.*) that the *Egyptians* avoided the Conversation of black People:

People: Which was the Complexion of the *Ethiopi-ans*. And for some such reason, he saith, in the same Book, they avoided all *Mariners* (of other Nations, that is) as here *Moses* says they did *Shepherds*, upon some or other of the accounts before-mentioned.

It looks like a piece of great Generosity in *Joseph*, not to conceal from *Pharaoh* the Quality of his Family: Though such kind of Men were under a very ill Character. He hoped they would distinguish themselves from such vile *Shepherds*, as had made the Name odious: And if they did not gain the Love of the *Egyptians*, they would be the more secured in the Love of God, by not learning their evil Manners and Superstitions; from which they would be preserved, by having no Conversation with them.

C H A P. XLVII.

Ver. 1.] *Joseph came and told Pharaoh, &c.*] He had his Warrant some time ago, to send for his Father and his Family, XLV. 17, &c. But it was good Manners to acquaint him they were come; and to know his Pleasure, how he should dispose of them.

Behold, they are in the Land of Goshen.] They stop there (which was the entrance of *Egypt*) till they know thy Pleasure.

Ver. 2. *And he took some of his Brethren, &c.*] The Hebrew word *Mikse* (which we translate *some*) signifies in common Language, *de extremitate*, from the fagg-end, as we speak, of his Brethren. Which hath made some imagine, he presented the meanest of his Brethren to *Pharaoh*; that he might neither be afraid of them; nor think

think of advancing them to Employments in the Court or Camp. But this is a mere Fancy; the word here denoting only, that he took from among all his Brethren five of them: As *Bochart* observes, who translates it *ex omnibus fratribus suis*; taking it to be like that Phrase, XIX. 4. where we translate it, *from all Quarters*. P. I. *Hierozeic. Lib. II. cap. 34.*

Ver. 3. *Both we and our Fathers.*] It is not an Employment we have lately taken up, but were bred to it by our Ancestors: Who followed the same Profession. For this was the most ancient way of living, as *Columella* observes in his Preface. *In rusticatione antiquissima est ratio pascendi, eademque quaestuosissima.* In Country business, the most ancient, as well as most gainful, is the way of feeding Cattle. From whence he thinks came the name of *PECUNIA* for Money, and *PECULIUM*, for Riches, à *pecoribus*, from Cattle; because the Ancients had no other Possessions. *Et adhuc apud quasdam gentes unum hoc reperitur divitiarum genus.* And to this Day, saith he, there is no other Riches to be found among some Nations. Which is still true of the *Abyssines*, especially of the *Beklenses*, as *Ludolphus* assures us. L. I. *Hist. Æthiop. cap. 10. §. 8. and Comment. in Histor. L. IV. cap. 4. n. 13.*

Ver. 4. *To sojourn in the Land are we come.*] We do not desire to settle, but only to sojourn here, during the Famine.

For the Famine is sore in the Land of Canaan.] It was an high Country, in comparison with *Egypt*; and the Grass sooner burnt up there, than in *Goshen*: Which being a very low Country, they found some Pasture in it for their Flocks, and therefore beseech him to suffer them to dwell there. For, as *St. Austin* observes, from those that knew the Country; there was more Grass in
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the Marishes and Fenny parts of *Egypt*, when the *Nile* did not overflow enough to make plenty of Corn.
Quest. CLX. in Gen.

Ver. 6. The Land of Egypt is before thee.] It is all in thy Power; dispose of them as thou pleasest.

Any Man of activity.] Vigorous and industrious; and that understands his business.

Make them Rulers over my Cattle.] Such as *Doeg* was to *Saul*, 1 *Sam. XXI. 7.* *And those great Officers mentioned 1 *Chron. XXVII. 29, 30, 31.* were to King *David*. For the *Eastern* Kings raised part of their Revenue from Cattle; and so did the *Egyptian* (it appears by this place) who had some prime Officers, to oversee the lower sort of Shepherds. This shows that all Shepherds were not an abomination to the *Egyptians*, but only those of other neighbouring Nations (the *Arabians*, *Phœnicians*, and *Æthiopians*) who were either an ill sort of People; or, forbidden by the Laws of *Egypt* (which abounded with Cattle) to Traffick with them there.

Ver. 7. Jacob blessed Pharaoh.] Gave him Thanks for his Favour; and prayed for his Health and Safety: For that's the Blessing of an Inferior to a Superior. Thus *Naaman* prays *Elisha*, *Take a Blessing of thy Servant*, i. e. an acknowledgment of my Obligations to thee.

Ver. 9. Pilgrimage.] So good Men are wont to call their Life; though they never stir from their native Soil: Looking upon it as a Passage, not a Settlement. But *Jacob* had reason to call his Life so more literally: Having been tossed from place to place, ever since he went from his Father's House into *Mesopotamia*, and returned from thence into *Canaan*. Where he dwelt a while at *Succoth*; and then at *Shechem*; and after that removed to *Bethel*; and so to *Hebron* unto his Father *Isaac*; from whence he was now come into *Egypt*.

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Few and evil have been the Days, &c.] They had been *few*, in comparison with his Fore-fathers; and *evil*, because full of Labour and Care; Grief and Sorrow upon many occasions.

Ver. 10. *Jacob blessed Pharaoh.*] At meeting and at parting, such Salutations were usual. See *Verse 7.*

Ver. 11. *In the Land of Rameses.*] In that part of *Goshen*, which in the days of *Moses* was called *Rameses*; from the Name of the City which the *Hebrews* built there for *Pharaoh*. Unless, perhaps, the City was called so from the Country of *Rameses*, wherein it stood.

Ver. 12. *And Joseph nourished his Father, &c.*] Though there was some Pasture in this Country for their Cattle, yet not Food enough for themselves; which *Joseph* therefore took care to supply them withal.

According to their Families.] According as their Children were more, or fewer, so he proportioned their allowance.

Ver. 13. *There was no Bread in all the Land.*] This was the *third* Year of the Famine, (XLV. 6.) in which all the Corn, which Men had stored up in their several Families, was wholly spent.

Ver. 14. *And Joseph gathered up all the Money, &c.*] As long as the *Egyptians* had any Money left, they bought Corn of *Joseph*: Which supported them all the *third*; and, it is probable, the *fourth* and *fifth* Year of the Famine.

And Joseph brought the Money into Pharaoh's House.] Into the Treasury; which he filled, and not his own Coffers, as *Philo* observes.

Ver. 15. *And when Money failed.*] This we may probably conceive, was in the *sixth* Year of the Famine: When they were forced to sell their Cattle for Food.

Ver.

Ver. 18. *They came the second Year.*] i. e. The next Year after the sale of their Cattle; which was the last of the Famine, as appears from the next Verse.

Ver. 19. *Wherefore should we die, we and our Land?*] The Land is said to die, (as Bochart observes, in the beginning of his *Hierozaicon*) *cum inculta jacet & desolata*, when it lies untill'd and desolate: As he shows by examples out of some Poets.

We, and our Land will be Servants unto Pharaoh.] We, that were Free, will become the King's Bond-men: And our Land, which was our own, we will hold of him.

And give us Seed, &c.] This shows it was now the last Year of the Famine: They desiring Corn not merely for Food, but also to Sow; in hopes to have a Crop the next Year. For Joseph had told them, there should be but *seven* Years of Famine: And it is likely Nilus had now begun to overflow the Country, as formerly; which confirmed his word.

Ver. 20. *And Joseph bought all the Land of Egypt for Pharaoh.*] So the whole Country became the King's Demefne; in which no Man had any Propriety but himself.

Ver. 21. *As for the People, he removed them to Cities.*] Remote from those wherein they had formerly dwelt. Under the word *Cities*, is comprehended all the Villages about them.

From one end of the borders of Egypt, &c.] Transplanted them into far distant Parts of the Country; from whence he brought others, in like manner, into their places: That they might in time, forget the Dominion they formerly had in the Lands they had sold; and that there might be no Combination afterward to regain them: The old Owners being separated far one from another.

Ver. 22. *Only the Land of the Priests bought he not.*] This is commonly noted, as a great piece of Religion in *Joseph*, that he took not away the Land of those who were God's Ministers: Though engaged, it's thought, in Superstitious, if not Idolatrous Services, (for that the word *Cobanim* here signifies *Priests*, not *Princes*, as sometimes it doth, the ancient Versions generally agree.) But it is plain they were in no necessity to sell their Lands, having their Diet continually from the King: Which is given as the reason (in the following part of this *Verse*) why he did not buy them. This therefore is rather to be observed, that the Priests had anciently some Publick Lands allotted to them for the support of their Dignity. For both *Herodotus* and *Diodorus* tell us, they had a Publick Maintenance, as *Vossius* observes, *Lib. I. de Idolol. cap. 29.* The Priesthood being confined to certain Families, (as it was in *Israel* to that of *Aaron*) and held in such Veneration, that they were all not only ἀπλῆς, free from paying Tributes, and ἀντιδότης μὲν τῇ βασιλείᾳ, next to the King in Honour and in Power; but received a *third* of the Royal Revenues: Out of which they maintained the Publick Sacrifices, and their Servants, and τὰς ἰδίας χρείας ἐχομένους, provided for their own Necessities. Thus *Diodorus Siculus*, *L. I.* as I find him alledged by *Jac. Capellus* in his *Hist. Sacra & Exot. ad A. M. 2294.* *Constantine* the Great, in part, imitated this Constitution, in that Law of his, which made even all the Professors of Learning free from all Publick Charges of any sort, besides the Salary he allowed them; that they might the more chearfully follow their several Studies.

Ver. 23. *Behold, I have bought you this day, and your Land, &c.*] The Bargain could not be denied; but he would not be so rigid as to tye them strictly to it. For
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in the next *Verse*, he requires only a *fifth* part of the increase of their Ground for the King; and tells them, the rest should be their own. An act of great Humanity and Equity: Wherein he show'd himself, both a good Man, and a wise States-Man; in taking away all matter of complaint from the People. For a *tenth* part of the increase was due, in all likelihood, to the King before, (XXVIII. 22.) which he now only doubles: When he might have taken all; or, given them but one or two parts, and kept all the rest for the King.

Ver. 25. *Thou hast saved our lives, &c.*] We owe our very Lives to thee; and therefore let us but have thy Favour, and we shall willingly be *Pharaoh's* Servants. This is an high Expression of their Thankfulness, for such good Terms as he offered them; which they readily accepted: With professions of their Obligation to be *Pharaoh's* Bond-men.

Ver. 26. *Joseph made it a Law.*] By his Advice this Law was enacted; whereby the Power of the *Egyptian* Kings was mightily increased; for we read not of the like Constitution in any other Nation. *Thucydides* indeed relates that the People of *Attica* paid to *Pisistratus* the *twentieth* part of their Corn; and *Appianus Alexandr.* says, the old *Romans* paid the *tenth* of their Corn, and the *fifth* of their Fruit: But it was the peculiar Prerogative of the *Egyptian* Kings, to have the *fifth* of all the increase of the Field: Which *Joseph* procured them by his admirable Management.

Ver. 27. *And Israel dwelt in the Land, &c.*] See *Verse*
11.

And they had possessions therein.] They could have no Land of their own, (for all the Country was become *Pharaoh's*) but the meaning is, they farmed (as we speak) Land of the King; to whom they became Tenants.

And

And grew and multiplied exceedingly.] And consequently enlarged their Habitation beyond the Territory of *Rameses*, where they were first placed, into other Parts of *Goshen*. Which we must not fancy to have been a Country now empty of People: For though, perhaps, about *Rameses* there might be some vacant Ground, sufficient for *Jacob's* Family, when they came first to plant there: Yet when they increased very much, no doubt, they lived among the *Egyptians*, where they could find admission. This plainly appears at their going from thence, *Exod.* XII. 22, 23. where God Commands them to sprinkle their Door-Posts with the Blood of the Paschal Lamb, to secure them from the destruction, which was coming upon their Neighbours, who wanted this Mark of Safety.

29. *If I have now found grace in thy sight.*] This is a Phrase used a little before, *verse* 25. in a little different Sense. For there it signifies the *Favour* shown to another: But here is as much, as *if thou lovest me*.

Put thy Hand under my Thigh.] *i. e.* Swear to me, as it is explain'd in *verse* 31. See XXIV. 9.

Deal kindly and truly with me.] Show me true Kindness, in promising and performing what I desire. See XXIV. 27, 49.

Ver. 30. *I will lie with my Fathers, &c.*] So all Men naturally desire to do: But he had a peculiar reason for it. Which was his belief that the Country where their Bodies lay, was his in Reversion; and that God, in due time, would put his Children into possession of it. For which time they could not but the more earnestly long, because the Bodies of their Ancestors were there buried. See L. 5. which explains the reason why *Jacob* exacts an Oath of *Joseph*; not because he doubted he might not otherwise fulfil his Desire; but that *Pharaoh* might be

be willing to let him carry his Body thither, when he found he lay under so Sacred an Obligation to do it.

Ver. 31. *And Israel bowed himself upon the Bed's head.*] Raised up his Head from his Pillow, and bowed : Either to *Joseph*, in Thankfulness for his Promise ; or, to God, for the Assurance he had received, that he should be buried with his Pious Fore-fathers : Or, else this *bowing* was the usual Ceremony, wherewith an Oath was attended. The *Chaldee* Paraphrast thinks the *Divine Glory* now appeared ; which *Jacob* devoutly worshipped. But, if the Author to the *Hebrews* had not understood his *bowing* to be an act of Worship, the Interpretation of some modern Writers might, perhaps, have been thought reasonable : Who translate these words thus, *He laid himself down upon his Pillow* : As weak Men are wont to do ; after they have sat up a while, to dispatch some business. For the *Hebrew* word *Schacab*, which signifies *to bow the Body* ; signifies also to *fall down* upon the Earth : And therefore might be here translated *lie down*. But the Apostle, as I said, hath over-ruled all such Conceits, if we suppose him to translate this Passage, *Hebr. XI. 21.* Which to me indeed doth not seem evident. For the Apostle is there speaking of another thing ; not of what *Jacob* did now, when *Joseph* swore to him ; but of what he did *after these things*, (XLVIII. 1.) when he blessed *Joseph's* Sons. Then the Apostle says, *he worshipped upon the top of his Staff.* Which is not the translation of *Moses* his words in this place : But words of his own, whereby he explains the following Story, and shows how strong his Faith was, when his Body was so weak that he was not able to bow himself and worship, without the help of his Staff. This clearly removes all the difficulty, which Interpreters have made,

made about reconciling the words of *Moses* here in this *Verse*, to the Apostle's words in that.

But however this be, *Jacob's* bowing here, I doubt not, signifies worshipping; as the *Vulgar Latin* takes it: Where the word *God* is added, (which is not in the *Hebrew*) and these words thus translated, *Israel worshipped God, turning himself to the Bed's head.*

C H A P. XLVIII.

Ver. 1. *After these things.*] Sometime after, though not long (for *Jacob* was nigh his end, when he sent for *Joseph* to make him swear he would bury him with his Fathers) he grew so weak, that he concluded he could not live long.

One told Joseph.] A Messenger was sent from his Father's House, to acquaint *Joseph* with his weak Condition. So the next *Verse* teaches us to understand it.

He took with him, &c.] Immediately he went to receive his Blessing, and took with him his two Sons, that he might bless them also.

Ver. 2. *One told Jacob, &c.*] *Joseph* sent a Messenger before him, to let his Father know, he was coming to visit him.

Israel strengthened himself.] This Message revived him; and made him stir up all his Spirits to receive him cheerfully.

And sat upon his bed.] Leaning, it's likely, upon his Staff, for the support of his feeble Body. See XLVII. ult.

Ver. 3. *Appeared to me at Luz.*] He appeared twice to him in this place. First, when he went to *Padan-Aram*,

Aram, XXVIII. 13. (upon which he gave this Place the Name of *Bethel, verse 19.*) and when he returned from thence, XXXV. 6, 9, &c. and, both times, made him the Promise which here follows; and therefore it is likely he hath respect to both.

And blessed me.] Promised to me the Blessing which follows.

Ver. 4. For an everlasting possession.] We do not read this in either of the Appearances, in so many words: But he said it in effect, when he told him, in the last Appearance there, XXXV. 12. *The Land which I gave to Abraham, and Isaac, to thee will I give it, &c.* Now he gave it to *Abraham* and his Seed for ever, XIII. 15.

Ver. 5. And now thy two Sons, &c.] Having assured him God would be as good as his Word, in giving the Land of *Canaan* to his Posterity; he tells him what share his Children should have in it.

Are mine.] Thy two Sons shall be reckoned as if I had begotten them: And accordingly have each of them an Inheritance, equal with the rest of my Sons; and be distinct Tribes.

As Reuben, and Simeon, shall they be mine.] He instances in them, because they were his eldest Sons: Who, he says, should have no more than *Ephraim* and *Manasseh*. And, perhaps, the meaning may be; these two shall be accounted as the First-born of my Family. For he gives *Joseph* the Primogeniture, (who was indeed the First-born of his first intended Wife) and bestows a double Portion upon him; by making his two Sons equal to the rest of his Children.

Ver. 6. And thy issue which thou begettest after them, shall be thine.] I will make no distinct Provision for them, as I have done for these two: But they shall be called after the Name of their Brethren in their Inheritance,

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tance, i. e. be reckoned among these two, Ephraim and Manasseh; and not make distinct Tribes as they shall, but be comprehended in them.

Ver. 7. *And as for me, when I came from Padan-Aram, Rachel died by me, &c.]* He mentions her death (which doth not seem to belong to the foregoing discourse) because it hapned presently after that last Promise in Bethel, (XXXV. 18.) and he thought it would be grateful to his Son, to hear him remember his dear Mother. For it is as if he had said; *And now, my Son, this puts me in mind of thy Mother, who died immediately after that Promise of multiplying my Seed: And yet I see it fulfilled in those Children which God hath given thee.* Or, we may look upon these words, as giving the reason why he took Ephraim and Manasseh to be his own Children; and the Sence to be as if he had said: *Thy Mother indeed, and my beloved Wife, died soon after she began to bear Children; when she might have brought me many more: And therefore I adopt these her Grand-Children, and look upon them as if they had been born of Rachel. And I do it in Memory and Honour of her; supplying by adoption, what was wanting in Generation.*

And I buried her there.] He could not carry her to the Cave of Machpelah, where he desired to be laid himself; because she died in Child-bed: Which constrain'd him to bury her sooner, than otherwise he might have done. And it is to be supposed he had not in his Travels, all things necessary to preserve her Body long; by embalming her, as Joseph did him.

Ver. 8. *And Israel beheld Joseph's Sons, &c.]* He saw two others stand by Joseph; but could not discern distinctly who they were, by reason of the dimness of his Sight, verse 10.

Ver.

Ver. 9. *And I will bless them.*] As he had just before promised, *verse 5.*

Ver. 10. *And he brought them near unto him.*] And made them kneel down before him; as the *twelfth Verse* seems to intimate.

And he kissed them, &c.] Expressed the greatest Affection to them.

Ver. 12. *Brought them out from between his Knees.*] It appears by *Verse 2.* that *Jacob* sat upon his Bed; and his Legs hanging down, they kneeled between his Knees: From whence *Joseph* took them. And then seems to have placed himself in the same posture, *bowing himself with his Face to the Earth* (as the following words tell us) to give his Father Thanks for his Kindness to his Children. Or, rather, we may conceive, that while *Jacob* embraced them in his Arms, and kissed them with more than ordinary Affection, *Joseph* was afraid that they might lie too long, or press too hard upon his Father's Breast; and create some trouble to a feeble old Man: And therefore he withdrew them from thence, and disposed them to receive his Blessing.

Ver. 13. *And Joseph took them both, &c.*] Made them kneel down by himself, before *Jacob*: Placing *Ephraim* towards *Jacob's* Left Hand, &c.

Ver. 14. *Stretched out his right hand, and laid it on Ephraim's head.*] Laying Hands on the Head of any Person, was always used in this Nation, in giving Blessings, and designing Men to any Office; and in the Consecration of Publick and Solemn Sacrifices. This is the first time we meet with the mention of it; but in after-times we often read of it; particularly when *Moses* constituted *Joshua* to be his Successor, God orders him to do it, by laying his Hands on him, *Numb. XXVII. 18.*

23. *Deut. XXXIV. 9.* Thus Children were brought to

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our blessed Saviour, that he might lay his Hands on them and bless them; and so he did, *Matth. XIX. 13, 15.* And the Right Hand being the stronger, and that wherewith we commonly perform every thing; the laying that on *Ephraim's* Head was giving him the preheminence.

Who was the younger.] It is observed by *Theodore* upon *1 Sam. XVI.* that God was wont from the beginning to prefer the younger before the elder. As *Abel* before *Cain*; *Sem* before *Japhet*; *Isaac* before *Ishmael*; *Jacob* before *Esau*; *Judah* and *Joseph* before *Reuben*; and here *Ephraim* before *Manasseh*; as afterwards *Moses* before *Aaron*; and *David* the youngest of all, before his elder Brethren. Which was to show that the Divine Benefits were not tied to the Order of Nature; but dispensed freely according to God's most wise Goodness.

Guiding his Hands wittingly.] He did not mistake, by reason of his blindness; but foreseeing by the Spirit of Prophecy, how much *Ephraim* would excel the other, he designedly and on purpose, thus laid his Hands across: So that the Right Hand lay upon the Head of *Ephraim*, who was next to his Left, &c.

Ver. 15. He blessed Joseph.] In the Blessing he bestowed on his Children.

All my life long.] The Hebrew word *Mehodi* signifies *à die quo ego sum* (as *Bochart* interprets it, *Hieroziotic. P. I. Lib. II. c. 14.*) *ever since I had a being.*

Ver. 16. The Angel which redeemed me.] Who by God's Order, and as his Minister, preserved me in all the Dangers wherein I have been. Many of the ancient Fathers (as *Athanasius L. IV. contra Arianos*, *Cyril* upon this place; *Procopius Gazæus*, &c.) understand hereby an increated Angel, viz. The Second Person of the

the blessed Trinity. 'But the Discourse is not concerning the sending of the Son of God, in our Flesh 'to redeem Mankind, but only concerning the Prefer- 'vation and Prosperity of one Man; and therefore I 'do not know whether it be safe to call him an Angel, 'i. e. a Minister, or Messenger, lest we detract from his 'Divinity. For in conferring Blessings, he is not a Mes- 'senger or Minister; but a principal Cause together 'with the Father. They are the words of that famous Divine *Georg. Calixtus*; who follows *St. Chrysostom*; who takes this *Angel* to be one properly so called: And thence proves the heavenly Ministers take care of Pious People. And so doth *St. Basil* in no less than three places of his Works: Which show it was his settled Opinion. But it did not enter into their Thoughts that *Jacob* here pray'd to an Angel; but only wish't these Children might have the Angelical Protection, by the special Favour of God to them. For it is just such an Expression as that of *David*, to a contrary purpose, *Psalms XXXV. 6. Let the Angel of the Lord persecute them.* Where no Body will say he prays to an Angel; though his words are exactly like these of *Jacob*.

And let my Name be named on them.] Here he plainly adopts them to be his Children, as he said before he would, *verse 5.* For to be called by one's Name, (which is the same with having his Name named on them) is as much as to be one's Children. For thus they that are said to be called by God's Name, became his peculiar People. Therefore *Tostatus* well interprets it, *Sint duo Capita tribuum inter Filios Jacob*: Let them be the Heads of two Tribes among the Sons of *Jacob*. But none so plainly as *David Chytraeus*, whose words are these, *Vera & simplicissima sententia hæc est; Isti pueri, à me adoptati, &c.* The true and most simple Sence is, These Youths, Manasseh
and

and Ephraim, who are adopted by me, shall not hereafter be called the Sons of Joseph, but my Sons : And be Heirs, and in the division of the Inheritance of the Land of Canaan, receive an equal Portion with my Sons.

Grow into a multitude.] The Hebrew word, as Onkelos interprets it, signifies *increase like Fishes* (as we also in the Margin translate it) which are the most fruitful of all Creatures, as Authors commonly observe. See Bochart, P. I. Lib. I. cap. 6. Hierozoic.

Ver. 19. *His younger Brother shall be greater than he.*] His Family multiplied faster, according to the signification of his Name : As appears from Numb. I. 33, 35. And the Kingdom was afterward established in him ; and all the ten Tribes called by the Name of Ephraim.

Shall become a multitude of Nations.] In the Hebrew the words are *fulness of Nations*, i. e. of Families. As much as to say, his Seed shall replenish the Country with numerous Families : For that which replenishes the Earth, is called the *fulness of the Earth*, Psalm XXIV. 1. and that which replenishes the Sea, the *fulness of the Sea*, Psalm XCVI. 11. *Isai.* XLII. 10. See L. de Dieu.

Ver. 20. *And he blessed them that day.*] He concluded with a solemn Benediction upon them both : And when he pronounced it, worshipped God (as the Apostle tells us, *Hebr.* XI. 21.) leaning upon the top of his Staff. Whereby he was supported from falling ; of which he would have been in danger, when he bowed, if he had not leaned on it.

In thee shall Israel bless.] When my Posterity would wish all Happiness to others, they shall use this form of Speech ; *God make you like Ephraim and Manasseh.* Which continues, they say, among the Jews to this Day.

Ver.

Ver. 21. *Bring you again into the Land of your Fathers.*] Where your Fathers sojourned: and which God bestowed upon them in reversion.

Ver. 22. *Which I took out of the Hand of the Amorite, &c.*] He doth not mean the City of *Shechem*; which his Sons took unjustly and cruelly (and not from the *Amorites*, but the *Hivites*) without his knowledge, and contrary to his will: But that piece of Land, which he bought of *Hamor* the Father of *Shechem*, Gen. XXXIII. 19. compared with St. *John* IV. 5. Which seems to be the reason why *Joseph* was himself here buried in his own Ground, given him by his Father, *Josh.* XXIV. 32. and not in the Cave of *Machpelah*. The only difficulty is, how he could say, that he took this Land from the *Amorite* by his Sword, and by his Bow, (which comprehend all warlike Instruments) when he bought it for an hundred Pieces of Silver of *Hamor* the *Hivite*. It is to be supposed therefore that he took it, i. e. recovered it from the *Amorites*, who had seized on it, after his removal to another part of *Canaan*; and would not restore it, but constrain'd him to drive them out by force. We read nothing indeed in the foregoing History, either of their invading his Possession, or his expelling them thence: But the Scripture relates many things to have been done, without mentioning the circumstances of Time and Place; as *Bochartus* observes. And among other Instances gives that in XXXVI. 24. where *Ana* is said to have met with the *Emims* (so he understands it) in the Wilderness: Of which encounter we find no mention in any other place. See his *Hierozoic.* P. II. L. IV. cap. 13. And, as I take it, we have a plainer Instance in the place a little before mentioned, *Hebr.* XI. 21. where the Apostle says, *Jacob*, when he was a dying, blessed both the Sons of *Joseph*, and worshipped, leaning

leaning upon the top of his Staff. Of which there is not a word in this History, but only of his Blessing them, *verse 20.*

There are those who, with *St. Hierom*, understand by *Sword and Bow*, his Money : Which he calls by those warlike Names, to signifie this was the only Instrument he used to acquire any thing. Just as the *Romans*, when they would signifie they had got any thing, without any other help, but their own Industry alone, say they obtained it *Proprio Marte* ; using a similitude from Military Expences and Labours. If this do not seem harsh, it is not hard to give an account why he calls those *Amorites*, who before were called *Hivites* : For *Amorites* seems to have been the general Name of all the *seven Nations of Canaan*, they being the Chief ; just as all the People of the *seven* united Provinces, are now commonly called *Hollanders*, who are the most Potent of all the rest.

C H A P. XLIX.

Ver. 1. *Jacob called unto his Sons.*] When he had done speaking with *Joseph*, perceiving his end approaching, he sent one to call the rest of his Sons to come to him.

Gather your selves together.] Come all in a Body to me. Let me see you all together before I die.

What shall be in the last Days.] The Condition of your Posterity in future Times. *Jacob* is the first, that we read of, who particularly declared the future state of every one of his Sons, when he left the World. But it hath been an ancient Opinion, That the Souls of all excellent

cellent Men, the nearer they approached to their departure from hence, the more Divine they grew; and had a clearer prospect of things to come. Whence *Xenophon*, L. VIII. makes his *Cyrus* say, when he was near his end, That *the Souls of Men, at the point of death, become Prophetick*. Which never was universally true; for Prophecy is not a natural thing; nor were all excellent Men partakers of it; and God communicated it in what measures he pleased, to those who had any thing of it; and to *Jacob* more than had been bestowed upon his great Ancestors. For these last words of his, may be called *Prophecies* rather than *Benedictions*: Some of them containing no Blessing in them; but all of them Predictions.

Ver. 2. *Gather your selves together.*] This is repeated, to hasten them; as the two next words, *bear* and *bearken*, are used to excite their attention. It was the manner of good Men among the *Hebrews*, to call all their Children before them, and give them good Counsel, together with their Blessing, when they drew near to their end: The words then spoken, being likely to stick fast in their Mind.

Ver. 3. *Reuben, &c.*] It is commonly observed, that the Style wherein he speaks to his Sons, is much more lofty than that hitherto used in this Book. Which hath made some fanſie that *Jacob* did not deliver these very words; but *Moses* put the Sence of what he said into such Poetical Expressions. But it seems more reasonable to me, to think that the Spirit of Prophecy now coming upon him, raised his Style as well as his Understanding: As it did *Moses's* also; who delivered his Benedictions (in *Deut. XXXIII.*) in a strain more sublime, than his other Writings.

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Thou art my first-born.] So we read XXIX. 32. To whom the *Jews* commonly observe belonged three Privileges, a double Portion of the Father's Estate, the Priesthood, and the Kingdom, (as they speak) *i. e.* chief Authority among his Brethren. The first of these, saith the *Chaldee* Paraphrast was given to *Joseph*, the second to *Levi*, the third to *Judah*, because *Reuben* had forfeited all the Rights of his Primogeniture, by his Incest with his Father's Wife. But Mr. *Selden* himself (who gives a full account of the *Jews* Opinion in this matter) acknowledges the Priesthood was not confined to the First-born before the Law, as appears by *Abel's* offering Sacrifice as well as *Cain*, and *Moses* being a Priest as well as *Aaron* (*Psalms* XCIX. 6.) unless we understand thereby the Office of Chief Priest. And so *Jonathan* here reports the ancient Opinion of the *Jews*, that *Reuben* lost the High-Priesthood. *L. I. de Synedr. cap. 16. pag. 643, &c.*

My might.] Whom I begot, when I was in my full Vigour.

The beginning (or the first fruits) of my strength.] The same thing, in more words. Or, it may be interpreted, *the prime support of my Family.* The First-born is called, *the beginning of strength* in *Deut. XXI. 17. Psalms* CV. 36.

The excellency of Dignity.] Who hadst the Preheminence among thy Brethren, (being the First-born) if thou hadst not fall'n from it by thy Folly; as it follows afterwards.

And the excellency of Power.] Who wast born to the highest Authority among them. The *Hebrews* refer *Dignity* to the Priesthood, and *Power* to the Kingdom. But there being no solid ground to think the Priesthood, as I said before, was confined to the eldest Brother;

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I take *Dignity* to signifie the double Portion of the Estate; and *Power*, Authority among them, while they remained in one Family.

Ver. 4. *Unstable as Water.*] The Hebrew word *Pachaz* signifying *haste*, and in the *Chaldee* having the signification of *leaping*; the Interpretation of *St. Hierom* seems most reasonable; which is, *poured out* like Water out of a Vessel upon the Ground. And then it denotes *Reuben's* falling from his *Dignity*, and losing his *Preheminence*; as Water suddenly disappears, when it is poured out on the Earth, and sucked up into it. Many referr it, particularly *Ca. Vitringa* in his late *Sacred Observations* (*Lib. I. cap. 12.*) unto his unbounded Lust: But that is taken notice of in the latter part of this *Versè*, and given as a reason of his being degraded. Others therefore translate the Hebrew word *Pachaz* by the *Latin* word, *Levis*; a *light* or *vain* Person (as we speak at this day) and then the meaning still is, *Water is not more prone to flow, when it is poured out, than thou wast to lose thy Dignity.* So *Georg. Calixtus*.

Thou shalt not excel.] There is nothing Great said to be done by this Tribe in Scripture. And they were not so numerous (to which the *Vulgar Latin* refers this) by more than a third part, as the Tribe of *Judah* (to whom God gave part of *Reuben's* Prerogative) when *Moses* by God's Command took the Summ of all the Congregation, *Numb. I. 21. 27.*

Because thou wentest up to thy Father's bed.] Committedst Incest with my Wife, XXXV. 22.

Then defiledst thou it: He went up to my Couch.] Or, rather, *When thou defiledst my Couch, it vanished*, i. e. his Excellency departed. For the word *Halab*, which is here translated to *go up*, signifies often in Scripture, to *vanish* or *perish*. As in *Psalms CII. 25. Isai. V. 24.* which

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makes the easiest Sense of this place, in this manner; 'Ex quo polluisti thorum meum, ascendit ut vapor aut fumus excellentia & dignitas tua, i. e. dilapsa est, extincta est, evanuit. From the time that thou defiledst my Couch, thy Excellency and Dignity went up like a Vapour or Smoak, i. e. it slid away, it was extinct, it vanished. They are the words of the fore-named *Calixtus*. Who well observes that this is explained in *1 Chron. V. 1*.

Ver. 5. *Simeon and Levi are Brethren.*] So were all the rest; but the meaning is, they are alike in their Dispositions, and linkt together in the same wicked Designs; for so the word *Brother* sometimes signifies, a *Companion*, or *Associate*, that agrees in the same Inclinations or Undertakings with others. As *Prov. XVIII. 9*.

Instruments of cruelty are in their habitations.] The word *Mecheroth* (which we translate *Habitations*) is nowhere else found; nor is there any root in the *Hebrew* Language, from whence it may derive that signification. Therefore *Lud. de Dien*, from the *Æthiopic* Language, translates it *Counsels*: For so the word signifies in that Tongue; and in an ill Sense, Conspirations, Machinations, or mischievous Devices. This *Job Ludolphus* approves of, and translates this Sentence after this manner, *Consilia eorum nihil sunt nisi vis & arma*: Their Counsels are nothing, but Force and Arms. Vid. *Comment. in Histor. Æthiop. Lib. I. cap. 15. n. 106*. *Aben Ezra* is not much different, who translates it, their *Compacts*: As *G. Vorstius* notes upon *Pirke Elieser, cap. 38*. where there are other various Interpretations: With which I shall not trouble the Reader, because I have given that which I think most natural.

Ver. 6. *O my Soul, come not thou, &c.*] He utterly disclaims all knowledge of their wicked Fact before-hand; or, approbation of it afterward. For by *Soul* is meant him.

himself; and so the word *Honour* or *Glory* seems to mean, in the following words; which are but a repetition of this. Or, else it signifies the *Tongue*, as in many places of Scripture, (particularly *Psalms XXX. 12.*) and the meaning is, He never in Thought, much less in Word assented to what they did. They gloried in the slaughter they made; but God forbid that I should so much as approve it.

Secret signifying the same with *Assembly* is, in reason, to be interpreted a *secret place*, or *Closet*; where Cabals (as we now speak) are wont to be held.

Slew a Man.] i. e. *Shechem*; a great Man: Or, the Singular Number is put for the Plural.

In their self-will.] The *Hebrew* word *Ratson* may well be translated *Humour*. When they were in a fit of Rage.

They digged down a Wall.] Broke into *Hamor's House*, where *Shechem* was. In the Margin we translate it *houghed Oxen*: And indeed the *Hebrew* word *Schor* signifies an *Ox*, not a *Wall*; which they call *Shur*. Yet the *Vulgar*, the *Syriack*, *Arabick*, *Chaldee*, and a great Number of the *Hebrew* Authors interpret it a *Wall*. And though the *LXX* translated it ἐνδυσσύναν τὰς ἐν, they *haustring'd an Ox*; yet the Author of the *Greek Scholion* (as *Bochart* acknowledges) translates it ἐκπίπτουσαν τῆς, they *undermin'd a Wall*. The truth is, we read of neither in the Story, but only of their *taking their Sheep and their Oxen*, XXXIV. 28. which signifies not their *houghing* them; but their *driving them away*. Perhaps, they both broke down a *Wall* to come at their Flocks; and also *houghed* those which they were afraid would otherwise have escaped their Hands and got away.

Ver. 7. Cursed be their Anger.] Their Fury was most execrable, and detestable: And brought a Curse upon them.

For

For it was fierce.] Outragious ; or, as the *Vulgar* translates it, *pertinacious*. Not a sudden, impetuous Passion, that was soon over : But a settled, inflexible Rage. So he condemns them upon a double account. *First*, that they had such an implacable desire of Revenge ; and *then*, that their Revenge was too cruel.

I will divide them in Jacob, &c.] This is the Punishment, which by a Prophetick Spirit he foretells God would inflict upon them : That they who were associated in Wickedness, should be disjoyned one from another ; when his Children came to inherit the Land of *Canaan*. And so it fell out ; for *Simeon's* Posterity had not a separate Inheritance by themselves, but only a Portion in the midst of the Tribe of *Judah*, as we read *Josh. XIX. 1, 9.* and accordingly we find them assisting one another, to enlarge their Border, *Judg. I. 3, 17.* and their Portion being too strict for them, we read how in after-times they acquired Possessions, where they could, far from the rest of their Brethren : *Five hundred* of this Tribe, under several Captains, going to Mount *Seir*, and there settling themselves, *1 Chron. IV. 39, 42.* It is a constant Tradition also among the *Hebrews* (as *P. Fagius* observes) that a great many of this Tribe wanting a livelihood applied themselves to the teaching of Children ; and were employed as School-Masters in all the other Tribes of *Israel* : Where few followed this Employment but *Simeonites*. If this be true, it is a further Proof of their scattered Condition.

As for the Tribe of *Levi*, it is manifest they had no Inheritance allotted to them, among their Brethren ; but were dispersed among all the Tribes : Having certain Cities assigned to them, with a little Land about them. This indeed did not prove a Curse to them ; they having the Tenth of all the increase of the Land, throughout

out the whole Country. For this Curse seems to have been taken off, upon that eminent Service they did in falling upon the worshippers of the Golden Calf; and thereby consecrating themselves unto the LORD, *Exod. XXXII. 26, 29.* Upon which account *Moses* blesses this Tribe, a little before he died, *Dent. XXXIII. 9.* whereas he gives no Blessing at all to the Tribe of *Simeon*; but leaves them under this Curse: A great Ring-leader of the Idolatry with *Baal-Peor*, being a Prince of this Tribe; whom *Phineas*, of the Tribe of *Levi*, slew in his Zeal for the Lord, *Numb. XXV. 11, 14.*

Ver. 8. *Judah, thou art he whom thy Brethren shall praise.*] Or, thou art *Judah*; and well maist thou be so called, for thy Brethren shall praise thee. The Name of *Judah* signifies Praise, unto which his Father alludes. It was given him by his Mother, in thankfulness to God for him, *XXIX. 35.* and now his Father gives another reason of his Name; because all his Brethren should applaud his worthy Acts, and praise God for them. Which is not spoken of *Judah's* Person; but of his Family, or Tribe: Who in future times were very famous.

Thy Hand shall be in the Neck of thy Enemies.] To overthrow them, and bring them under: Which was eminently fulfilled in *David*, as he himself acknowledges, *Psalms XVIII. 40.* And so were the foregoing words; when all the Daughters of *Israel* came forth of their Cities singing his Praises in such an high strain, as offended *Saul*, *1 Sam. XVIII. 6, 7.*

Thy Father's Children shall bow down to thee.] Acknowledge thee their Superior.

Ver. 9. *Judah is a Lions whelp, &c.*] He sets forth in this Verse, the Warlike Temper of this Tribe; and their undaunted Courage, and Terribleness to their Enemies.

And

And he seems to express the beginning, increase, and full growth of their Power; by a *young Lion*, a *Lion*, and a *Lioness*; which is the fiercest of all other.

A Lion's whelp.] This Tribe gave early proof of their Valour; being the first that went to fight against the *Canaanites*, after the death of *Joshua*, *Judg.* i. 1, 2. And *David*, who was of this Tribe, when he was but a Youth, killed a Lion, and a bear, and the great Giant *Goliath*.

From the prey, my Son, thou art gone up.] He speaks as if he saw them returning in Triumph; with the Spoils of their Enemies: Alluding unto Lions, who having gotten their prey in the Plain, return satiated to the Mountains. As *Bochartus* observes, P. I. L. III. cap. 2. *Hierozoic.*

He stoopeth down, he coucheth as a Lion.] The Hebrew word *Ari* signifies a *grown Lion*, come to his full strength. By whose *stooping down* (bending his Knees the Hebrew word signifies) and couching to take his rest, (which all four-footed Beasts do, but the Lion is observed, to sleep whole Days in his Den, or in Thickets, that he may be fresher for his prey in the Night) *Jacob* sets forth the Ease and Quiet that *Judah* should enjoy after their Victories, without any fear of Disturbance.

And as an old Lion.] I think *Bochart* hath plainly demonstrated that *Labi*, signifies a *Lioness*: Which is rather fiercer than a *Lion*; as he observes out of *Herodotus*, and other Authors, P. I. *Hierozoic. Lib.* III. cap. 1.

Who shall rouse him up?] Having overcome his Enemies, he shall live in secure Peace; free from their Incursions: None daring to invade him; no more than to stir up a sleepy Lion.

Ver. 10. *The Scepter shall not depart from Judah, &c.*] That the first word *Schebet* is rightly translated *Scepter*,

we

we have the unanimous Testimony of the three *Targum's* of the ancient Book *Rabboth*, with a great many of the modern *Rabbins*, (such as *Chaskuni*, *Bechai*, *Abarbinel*, &c.) who all think the word signifies a *Scepter*, and not a *Tribe*, as some few would have it : Whom some Christians follow ; particularly *Jac. Altingius* hath lately asserted it in his *Schilo* ; but, in my judgment, against the clearest evidence for the other signification. For, as *Schebet* doth not originally signify a *Tribe*, but a *Rod* or *Wand* shooting from the Root of a Tree, (from whence it was translated to signify a *Tribe*, who spring out of a common Stock, *i. e.* the Father of the Family) so the *Verse* foregoing being a plain Prediction of *Judab's* Dominion, not only over external Enemies, but over his Brethren, what can we so reasonably think to be the Design of this *Verse*, as to foretell the Continuance and Duration of that great Power and Authority promised in the foregoing ? It is observable also that the very same Phrase is used, in this Sence, and cannot have another, *Zachar. X. 11. The Scepter of Egypt shall depart away* : Where there are two of the words here used ; signifying the Dominion, which the *Egyptians* then exercised over the poor *Jews*, should quite cease. And if *Moses* had meant a *Tribe* in this place, he would not have said the *Tribe shall not depart from Judab*, but the *Tribe of Judab shall not cease* : For the former looks like a tautology.

The meaning of this word then being settled, it is manifest *Jacob* here gives *Judab* the highest Superiority over his Brethren ; and informs them, that from the time his Authority should be established, they should continue a Form of Government in this *Tribe*, till the coming of the *Messiah*. The word *Scepter* is more used in ancient Times (as *Mr. Selden* observes in his *Titles of Honour*)

to signifie Kingly Power, than either *Crown* or *Diadem*, which have been used more in latter times. And therefore the LXX translate it *Ἀρχαῖ*, of whose Authority the *Rod*, *Staff*, or *Scepter* was the Ensign. And accordingly in the Prophecy of *Amos* I. 5. *He that holdeth the Scepter*, is used absolutely for a *King*. Now this Regal Power began in the Tribe of *Judah*, when *David* was King over all *Israel*, 1 *Chron.* XXVIII. 4. and his Posterity held it, till the Captivity of *Babylon*.

But then the next word in this Verse, *Mechokek* (which we translate *Law-giver*) signifies a diminution of this Dignity, before the finishing of this Prophecy. For *Mechokkim* were not of equal Power with Kings; and therefore we translate the word elsewhere *Governours*, *Judg.* V. 9, 14. who were not indued with an absolute Power, but depended on the Power of another. And thus *R. Solomon Jarchi* expressly says (in his *Commentaries* on the *Sanhedrim*.) that as *Schebet* signifies the highest Authority, so *Mechokek* signifies a lesser Magistrate or Ruler; who was set over the People by the Authority and Licence of the Kings of *Persia*. For this kind of Power was settled among them, at their return from *Babylon*, when *Zerobabel* was made their Governor. And after they were invaded by the *Seleucida* this Authority was recovered and maintained by the *Maccabees*; till they were deprived of it by *Herod* and the *Romans*. At which time Christ came; when it is evident they were become Subjects to the *Romans*, by the very enrolling that was made of them at the Birth of our Saviour: Which was a publick Testimony of *Augustus* his Sovereignty over them. So that the meaning of this Prophecy is; *There shall be either Kings, or Governours among the Jews till Christ come.* So *J. Christoph. Wagen-seil* (who hath discussed this place, with great exactness)

ness) gives the Sense of these words; and it is literally true; Till the Captivity they had Kings; after their return they had Governors, under the *Persians, Greeks, and Romans*. See his *Confut. Carm. Memorialis Libri Nitzachon. R. Lipmanni*, pag. 293, &c.

To strengthen which Interpretation he makes this judicious Remark, in another place of the same Book, pag. 373. That the whole time, from the beginning to the end of *Judah's* Authority, was well nigh equally divided between *Kings*, and *Governors*. For, according to *Josephus*, L. XI. *Antiq. cap. 4.* they lived under Kings, from *David's* time to the Captivity, *Five hundred thirty two Years*; and under the *Mechokkim* or *Governors*, after the Captivity, much about the same number of Years. For there being *Five hundred eighty and eight Years* from the Captivity to our Saviour's Birth; if *seventy Years* be deducted (which was the time their Captivity lasted) and *ten* be added, (in which after the Birth of Christ, *Herod* and his Son *Archelaus* reigned in *Judea*, and it was not yet reduced into the form of a Province) there were just *Five hundred twenty and eight Years*; that is, the space in which they were under Kingly Authority, and under subordinate Governors, was in a manner, of the same length. Which makes it the more wonderful, that *Jacob* should so many Ages before exactly divide the whole Power he foresaw would be in *Judah*, between them that wielded a Scepter; and those who were only subordinate Governors.

That the Letter *Van* before the word we translate *Law-giver*, hath the force of a *Disjunctive*, and is not a mere *Copulative*, all allow: And there are many Examples of it in other places, particularly, in the Tenth Commandment, *Exod. XX. 14.* The greatest Objection

that I can find against this Interpretation is, That though Zerobabel, the first Governor after the Captivity, was of the Tribe of *Judah*; yet the *Maccabees*, who were their Governors most of the time after the Captivity, were of the Tribe of *Levi*. But it is to be considered, that the Prophecy doth not say these Rulers or Governors, should be of the Tribe of *Judah*; but only in that Tribe, which had a Government of their own, till the coming of Christ. Besides, by *Judah* is not to be understood merely the People of that Tribe; but all those that were called *Jews*, consisting also of the Tribes of *Benjamin* and *Levi*; who were incorporated with them: And were all called *Judah*, in opposition to the Kingdom of *Israel*. For *Benjamin* it is evident, was so near to *Judah*, that they were reputed the very same. Whence it is that *Mordecai*, who was of the Tribe of *Benjamin*, is called *Isch Jehudi*, a Jew, in *Ester* II. 5. because that Tribe was comprehended under *Judah*, from the time that the rest rent themselves from the House of *David*. When *Jeroboam* also set up the meanest of the People for Priests; who were not of the Tribe of *Levi*, 1 *King*. XII. 33. This made the *Levites* fly to *Judah* and become one with them. And therefore the *Maccabees* were, in effect, *Jews*, who held the chief Authority among them, till *Antigonus* was driven out and killed by *Herod*: Who was an *Edomite*, set over them by the *Romans*.

From between his Feet.] The common Interpretation every Body knows, which is, of his Seed, or Posterity: But *Ludolphus* instead of *Raglan*, Feet, would have us read *Daglau*, Banners, according to the *Samaritan* Copy. Which is well confuted by the fore-named *Wagenfeil*, p. 269. of the fore-named Book: Where he translates these words thus, *Even to the last end of that State*. For so the People

People at the Feet signifies (*Exod. XI. 8. 2 Kings III. 9.*) those that bring up the Rear, as we now speak. And so some ancient Interpreters in the *Talmud*, he shows, expound it here, of the last Posterity of *Judah*, and the times when their Commonwealth was coming to a conclusion.

Until Shiloh come.] Let the original of this word *Shiloh* be what it will, (which some translate to be sent, others his Son, or Child, or his Seed, others Quiet, Peaceable, Pacifick, Prosperous, and consequently Renowned, August, to whom Gifts or Offerings shall be made, as *R. Solomon* takes it; others, whose is, viz. the Kingdom) the *Messiah* or Christ is certainly hereby meant: As all the three *Targum's* agree; and the *Talmud* in the Title *Sanhedrim*, cap. XI. and *Baal-Hatturim*, *Berechit-Rabba*, and many other ancient and modern *Jews*. I will mention only the words of *R. Bechai*; who confesses, *It is right to understand this Verse of the Messiah, the last Redeemer.* Which is meant when it saith, *till Shilo come*, i. e. his Son, proceeding from his Seed. And the reason why the word *beno* is not used in this Prophecy, but *Shilo*, is, because he would emphatically express a Son, who should be brought forth of his Mother's Womb, after the manner of all those, that are born of a Woman. Of this Interpretation they are so convinced, that to evade the Argument we urge from hence, to prove the *Messiah* is come, they have invented a great many Tales of the Power they have still in some remote Parts of the World. There is a Book written on purpose, called, *The Voice of glad Tidings*, wherein they labour to prove, they have a Kingdom still remaining. Which if it should be granted, signifies nothing; for this Prophecy is concerning their Government in their own Country, the Land of *Canaan*: As they themselves
very

very well know ; which makes them so desirous to return thither again, that the Hand of *Judah* may be upon the Neck of his Enemies, and he may go up from *the prey like a Lion*, and *tie his As to the Vine*, and *wash his Garments in Wine*, &c. as the words are in the rest of this Prophecy. And whatsoever some of them are pleased to say concerning their Power, no Body knows where; they are sometimes in a contrary humour : For in the *Gemara Sanhedrim* they say, *Cap. XI. §. 32. There shall not be the least Magistrate in Israel, when the Messiah comes.*

Unto him shall the gathering of the People be.] So this Clause is expounded by *Abarbinel* himself, whose words are; *The People of the Nations shall be gathered to worship him*, i. e. the *Messiah*. See *L'Empercur in Jacchiad. p. 164.* and *Codex Middoth, p. 106, 107.* *Wagenfeil* indeed thinks the most literal Interpretation to be this, *To him shall be the Obedience of the People* : Which is the Interpretation of *Onkelos* and the *Hierusalem Paraphrast. Kimchi* also (*Lib. Radic.*) so expounds it, *The People shall obey him; taking upon them to observe, what he shall command them.* And in *Prov. XXX. 17.* which is the only place besides this, where this word *Jikkah* is found, it seems to signify Obedience.

See *Confut. Carm. R. Lipmanni, p. 295.* where *Wagenfeil* after the examination of every particular word in this *Verse*, thus sums up the Sence of it in this Paraphrase.

That Royal Power and Authority which shall be established in the Posterity of Judah, shall not be taken from them; or, at least, they shall not be destitute of Rulers and Governors, no not when they are in their declining Condition : Until the coming of the Messiah. But when he is come, there shall be no difference between the Jews and other Nations &

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Who shall all be obedient unto the Messiah. And after that the Posterity of Judah shall have neither King, nor Ruler of their own: But the whole Commonwealth of Judah shall quite lose all Form; and never recover it again.

The Truth of this Exposition appears exactly from their History: Of which it will be useful here to give an account. For from *David* to the Captivity of *Babylon* they held the Scepter, for five whole Ages and more, as I observed above. After which, when *seventy* Years were finished in that Captivity, they lived by their own Laws in their own Country: But had no absolute Authority of their own, independent upon others; nor ever enjoyed a full Liberty. For they were at first under the *Persian* Monarchs: Afterwards, upon the Conquest made by *Alexander*, under the *Greeks*: And then under the Kings of *Asia Minor* and *Egypt*; till the *Roman* Yoke was imposed upon them. Yet all this time, while they were under the Empire of others, they enjoyed *Governors* or *Rulers* of their own: Who administered their Affairs, under those Monarchs. The first was *Zerobabel*, called the *Captain*, or *Prince of Judah*, *Haggai* I. 1. After him *Ezra* and *Nebemiah*. And before them it is likely there were some others, as *Jos. Scaliger* gathers from *Nehem.* V. 15. After the death of *Nebemiah* the Government came into the Hands of the High-Priests, as appears from *Josephus*, L. XI. cap. 8. where he shows how *Jaddus* the High-Priest met *Alexander* in his Expedition against *Persia*: Which Power was confirmed in that Order, by the *Maccabees*, as we commonly call them. It began in *Mattathias*; and was continued in his Sons. The third of which, *Simon*, raised it to such a Splendor, that he looked like a *Prince*, as the Reader may see it described in 1 *Maccab.* XIV. From whence his Grand-Child *Aristobulus* seems to have taken occasion to affect the

ing the *third*, and *Issachar's* the *fourth*, *Josh. XIX. 10, 17.* By this they were taught that their Habitation in the Land of *Canaan*, was the Gift of God; and did not come by chance: Their Fore-father having so long before, predicted the very Portion they should inherit.

Ver. 14. *Issachar is a strong Ass.*] As he compared *Judah* to a *Lion*, because of his Valour, so he compares *Issachar* to an *Ass*, and a *strong Ass*, because he foresaw they would be very patient and unwearied in rustical Labours: In which Asses were principally employed in those Countries.

Couching down between two burdens.] There are various Opinions about the signification of that word, which we translate *Burdens*. But none seem to me so apt as that, to express the great strength of an Ass: Which lies down, with its Load hanging down on both sides. Whence a she Ass is called *Athon* (as *Bochart* observes) from the word *Ethan*; which signifies *strength*: Because no Beast of that bigness can carry such heavy Burdens.

Ver. 15. *And he saw that rest was good.*] Or, as some will have it, their *resting place*; the Country that fell to their share in the Land of *Canaan*; no part of which was more fruitful, than some parts of *Issachar's* Portion. Which way soever we take it, he seems to foretell they would chuse to follow Husbandry rather than Merchandice (as *Zebulon* did) and love Quiet and Peace, as Husbandmen do: Especially when they live in a rich Soil, as this Tribe did. For so it follows.

And the Land that it was pleasant. The famous Valley of *Jezreel* was in this Tribe: Whose Border extended as far as *Jordan*; where there was a very pleasant Country, *Josh. XIX. 18, 22.*

Bowed

Bowed his Shoulder to bear.] Taking any Pains to till the Land ; and to carry in the Corn, with other Fruits of the Earth.

And became a Servant unto Tribute.] Submitting to the heaviest Taxes, rather than lose their Repose. For the preservation of which they were content to give any Money ; that they might redeem their Services in the Wars, or otherways, by large Contributions.

Ver. 16. *Dan shall judge his People, &c.*] In the word *Judge* he alludes to the Name of *Dan* : Which signifies *Judging*, i. e. Ruling and Governing. A great many follow *Onkelos*, who expounds it thus ; *A Man shall arise out of the Tribe of Dan, in whose Days the People shall be delivered, &c.* And accordingly we read that *Sampson*, who was of this Tribe judged *Israel* twenty Years. So the meaning is, the Tribe of *Dan* shall have the Honour to produce a *Judge*, as well as other Tribes. But there is this exception to this Interpretation ; that all the Tribes did not produce *Judges* : And all *Israel* (whom the *Judges* governed) cannot be said to be *Dan's* People. But by *his People* (whom he is said here to judge) are properly meant those of his Tribe. And therefore *Jacob's* meaning is, that though he were the Son of a Concubine, yet his Posterity should be governed by a Head of their own Tribe ; as the other Tribes of *Israel* were. So by this he took away all distinction between the Sons of his Concubines (of whom *Dan* was the first) and those which he had by *Leah* and *Rachel*.

Ver. 17. *Dan shall be a Serpent by the way.*] The next words show, what kind of Serpent he should be like, *an Adder in the Path.* The Hebrew word *Schephiphon*, some take for a *Basilisk* ; others for an *Asp*, or a *Viper* ; others a *Snake*, or *Adder*, &c. The *Vulgar* translates it
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Ceraſtes, which is a kind of Viper: And *Bochartus* (in his *Hieroſoicon*, P. II. L. III. c. 12.) hath confirmed this Tranſlation; by ſhowing how well it agrees to the Characters which Authors give of it: That it lies in Sand, and in the Ruts, which Cart-Wheels make in the Highway; and ſo is ready to bite Travellers, or their Horſes. Which is the harder to be avoided, becauſe it is of a Sandy Colour; ſo that οἱ πολλοὶ ἀγνοῦντες πατεῖν, many tread upon it unawares: And *Nicander* ſays, the Poiſon of theſe Serpents is chiefly felt in the Thighs and Hams of thoſe they bite. Which perfectly agrees with what *Jacob* ſaith in the following words.

That biteth the Horſe-beels, ſo that his rider ſhall fall backward.] The Horſe not being able to ſtand, when the Venom works in his Legs, the Rider muſt needs fall with him. All this ſome make to be a deſcription of *Sampſon*, who led no Armies againſt his Enemies, but overthrew them by Subtilty and Craft. But it rather belongs to all the *Danites* (as what was ſaid before to all the *Zebulonites* and *Iſſacharians*) who *Jacob* foreſaw would, *aſtu potius, quam aperto Marte rem gerere*, manage their Wars, rather by Cunning and Craft, than by open Hoſtility, as *Bochart* ſpeaks. An Example of which we have in *Judg.* XVIII. 27.

Ver. 18. *I have waited for thy Salvation, O LORD.*] They that referr the foregoing words to *Sampſon*, make an eaſie Interpretation of this Verſe. Which is, That *Jacob* foreſeeing his great Atchievements for the Deliverance of his Children, prays that God would upon all Occaſions, vouchſafe to ſend ſuch Deliverers unto them, from their Oppreſſors. And the *Chaldee* Paraphraſts make him look beyond ſuch Deliverers unto Chriſt, the great Saviour of the World. For theſe are the words of *Onkelos* (in the *Complutenſian* Edition, for they are not

not to be found in *Buxtorf's* or *Bomberg's*) *I do not wait for the Salvation of Gideon, the Son of Joash, which is temporal Salvation, or of Sampson the Son of Manoah, which is also a transitory Salvation; but I expect the Redemption of Christ, the Son of David, &c.* *Jonathan* and the *Hierusalem Targum* say the same. And if we take all this Prophecy to belong to the whole Tribe, (as I believe it doth) that doth not exclude such a Sense. But *Jacob* foreseeing the Distresses wherein they would be, (*Josh. XIX. 47. Judg. I. 34.*) prays God to help them, and deliver them, and teach them to look up to him in all their Straits and Necessities: And especially to wait for the *Messiah*. Yet after all, I think, the words may have another meaning, which is this. *Jacob* perceiving his approaching death, and his Spirits beginning to fail him, in the middle of his Speech to his Sons, breaks out into this Exclamation, (which belongs to none of them) saying, *I wait, O LORD, for a happy Deliverance out of this World, into a better Place.*

And then having rested himself a while, to recover his Strength, he proceeded to bless the rest of his Sons.

Ver. 19. *Gad, a Troop shall overcome him.*] Or, invade him. There is an Allusion in every Word to the Name of *Gad*: Whose Inheritance being in a Frontier Country beyond *Jordan*, was very much exposed to the Incursions of the *Ammonites*, and *Moabites*, and the rest of those envious Neighbours, that dwelt in or near *Arabia*. And some think the word *Troop* hath a great Propriety in it; signifying not a just Army, but a Party, as we speak, a Band of Men, that came oft-times, to rob and spoil. But it appears by the Prophet *Jeremiah*, XLIX. 1. that the *Ammonites* sometime possessed themselves of the Country of *Gad*, or, at least, of some part of it, and ex-

exercised great Cruelties there, *Amos* I. 13. Long before which the Book of *Judges* informs us, how they were oppressed by this People for *eighteen* Years together, *X. 8.* and came with a great Army and encamped in *Gilead* (*verse 17.*) which was in the Tribe of *Gad*.

But he shall overcome at the last.] This was eminently fulfilled, when *Jephtha* the *Gileadite*, fought with the Children of *Ammon*, and subdued them before the Children of *Israel*, *Judg. XI. 33.* and when this Tribe (together with their Brethren of *Reuben* and *Manasseh*) made War with the *Hagarites*, and possessed themselves of their Country : Which they kept till the Captivity, *because the War was of God*, *1 Chron. V. 22.*

Ver. 20. Out of Asher.] *i. e.* Of his Country.

His Bread shall be fat.] Shall be excellent Provision, of all sorts, for the sustenance of humane Life. For *Bread* comprehends not only Corn, but Wine and Oil, and all sorts of Victuals, *XXI. 14.*

And he shall yield royal dainties.] His Country shall afford not only all things necessary ; but the choicest Fruits, fit to be served up to the Table of Kings. For part of it lay about *Carmel*, (*Josb. XIX. 26.*) where there was a most delicious Valley.

Ver. 21. Naphtali is a Hind let loose.] As he had compared *Judah* to a *Lion*, and *Issachar* to an *Ass*, and *Dan* to a *Serpent* ; so he compares this Son to a *Hind*, which is not confined within Pales or Walls : But runs at large, whither it pleaseth. Whereby is signified that this Tribe would be great lovers of Liberty.

He giveth goodly (or pleasing) words.] Which denotes their Address (as we now speak) charming Language, and Affability, to win the Favour of others : And thereby preserve their Peace and Liberty. *Mercer* makes this *Verse* to signify their speed and swiftness in dispatch
of

of Business; and their smoothness in the management of it: Which might render them acceptable to all Men. There are no Instances indeed in Scripture to make out this Character: For *Barak* who was of this Tribe was very slow in undertaking the Deliverance of *Israel*. Nor do we read they were more zealous Assertors of Liberty than others. But yet this will not warrant us to alter the punctuation of the words (as *Bochart* doth *P. I. Hierozoic. L. III. cap. 18.*) to make a quite different Sense, which is this. *Naphtali is a well-spread Tree, which puts out beautiful Branches.* For we do not find that they were either more beautiful, or numerous than other Tribes: But we find, quite contrary, that *Simeon*, *Judah*, *Issachar*, *Zebulon*, and *Dan*, were all more numerous than they when *Moses* took an account of them, *Numb. I. 23, 27, 29, 31, 39.* Besides, this Interpretation makes this *Versè*, in a manner, the very same with the next, concerning *Joseph*. Therefore though the *LXX* agree to *Bochart's* Version, we had better stick to our own; which makes a Sense clear and proper enough.

Ver. 22. Joseph is a fruitful Bough.] Or, young Plant. It is an Allusion to his Name; which imports growth and increase: And may well be understood of the great Dignity to which he was risen in *Egypt*. Unto which he was advanced in a short time, after *Pharaoh* took notice of him: Like a Bough or young Plant, which shoots up apace; and thence compared in the next words to

A fruitful Bough by a well.] Or, Spring of Water: Which in those dry Countries, made the Plants which were set near them, to grow the faster, and to a greater height, (*Psalms I. 3.*) and therefore signifies his extraordinary advancement.

Whose Branches run over the Wall.] Cover the Wall that surrounds the Spring; or, the Wall against which

the Tree is planted. Which seems to denote the two Tribes of *Ephraim* and *Manasseh*; which sprang from him, and were very flourishing: As appears from *Josb.* XVII. 14, 17. where they tell him, they were a great People, whom the LORD had blessed hitherto. And *Josbna* there acknowledges as much, saying, *Thou art a great People, and hast great Power*: And therefore assigns them a larger Portion of Land, than they had at first. The Hebrew word *Banoth*, which we translate *Boughs*, literally signifying *Daughters*; some think that as he speaks of the *Sons* of *Joseph* in the foregoing part of the *Versé*; so in this he speaks of his *Daughters* that they should go to the Wall, i. e. saith Dr. *Lightfoot*, even to the *Enemy*: To repair the Hostile Tribe of *Benjamin*; which otherwise had decayed for want of Wives. For so the word *Schur* signifies, and is translated by us an *Enemy*, *Psaln* XCII. 11. And *D. Chytræus* understands hereby *Daughters*, the *Cities* of the Tribe of *Ephraim* which should be well governed, though some should set themselves against it.

Ver. 23. *The Archers.* In the Hebrew the words *Baale chitsim* signify Masters in the Art of Shooting; and therefore denotes those here spoken of, to be skilful in doing Mischief: Such were his Brethren, who were full not only of Envy, but Hatred to him, XXXVIII. 4, 5, 11. Some referr it also to *Potiphar's Wife*; who wickedly slandered him. And others to the whole Tribe of *Ephraim*; who were compassed with *Enemies* (who in general are meant by *Archers*) when the Kingdom was settled in them, over the ten Tribes.

Have sorely grieved him.] By their unkind, or rather churlish Behaviour towards him; for they could not speak peaceably to him, (XXXVIII. 4.) and, it's likely, they reviled him, and threw out bitter words against

gainst him : Which are properly compared to *Arrows*, *Pſalm LXIV. 3.*

And ſhot at him.] Designed to deſtroy him ; and did actually throw him into ſore Afflictions, XXXVIII. 22, 24, 28.

And hated him.] Which aroſe from their hatred to him.

Ver. 24. But his Bow abode in ſtrength.] He armed himſelf with invincible Patience ; having nothing elſe to oppoſe unto their malicious contrivances. It ſeems to be a Metaphor from thoſe Soldiers, who have Bows ſo well made, that though often, never ſo often bent, they neither break, nor grow weak. Such was the Temper of *Joſeph's* Mind.

And the Arms of his Hands were made ſtrong.] *i. e.* He was ſtrengthened and ſupported : Being like to a ſtrenuous Archer, the Muſcles and Sinews of whoſe Arms are ſo firm and compact, that though his Hands draw his Bow continually, he is not weary.

By the Hands of the mighty God of Jacob.] Which Fortitude he had not from himſelf, but from the Almighty ; who had ſupported *Jacob* in all his Adverſities ; and made all that *Joſeph* did (when he was ſold and imprifoned) to proſper in his Hands, XXXIX. 3, 22, 23. The Hebrew word *Abir* ; which ſignifies *Potent* or *Powerful*, and we tranſlate *mighty One*, is as much as the *LORD of Jacob*. For from Power it comes to ſignifie *Poteſtas*, Authority and Dominion alſo, as *Bochart* obſerves.

From thence.] From the Divine Providence over him, before mentioned.

Is the Shepherd.] *Joſeph* became the Feeder and Nouriſher of his Father, and of his Family, and of their Flocks and Herds : Preſerving them all from being famiſhed.

And the Stone of Israel.] Who upheld them all, and kept them from being ruin'd. Or, *Shepherd* may signify his being made Governor of all the Land of *Egypt*; and *the Stone of Israel*, the support of his Family. For *Shepherd* is a Name of Dignity and Authority: And *Stone* signifies *the Foundation* (as *Abarbinel* here expounds it) upon which the whole Building relies: As *Jacob* and all his Children did upon *Joseph* for their sustenance.

Some I find (particularly *D. Chytraus*) referr the words *from thence* unto *Joseph*: And then by *the Shepherd* and *Stone of Israel* understand those excellent Men, who by their Wisdom and Valour supported the Commonwealth of *Israel*. Such as *Josbua*, the Captain of the Lord's Host, and *Abdon*, one of the Judges, who were of the Tribe of *Ephraim*: And *Gideon*, *Jair*, and *Jephthah*, who were of the Tribe of *Manasseh*. But the following words incline rather to the former Sence.

Ver. 25. *Even by the God of thy Father.*] Or, *from him* that blessed me; and advanced thee, to be the Support of my Family. For it refers to all that went before.

Who shall help thee.] Having said what God had already done for him; he now foretells what he would do hereafter: Which relates to all his Posterity; whom God would Protect and Defend.

And by the Almighty.] Or, from him who is *all-sufficient*; by which Name he revealed himself unto *Abraham*, when he entred into Covenant with him and with his Seed, XVII. 1.

And bless thee with the blessings of heaven above, blessings of the deep that lieth under.] The meaning seems to be, that his Posterity should be planted in a very fertile Soil: Watred from above with the Dew of Heaven and with Showers of Rain; and watred beneath with Springs

Springs and Rivers. As *G. Vossius* well interprets it, *Lib. I. de Idolol. cap. 77.*

Blessings of the Breasts, and of the Womb.] A promise of a numerous and thriving Progeny. Or, of a vast increase of Cattle, so well fed, that they should bring up their Young prosperously, as well as bring them forth abundantly.

Ver. 26. The blessings of thy Father.] Either the Blessings bestowed by God upon *Jacob*; or, the Blessings *Jacob* conferred on his Son *Joseph*.

Have prevailed.] Are greater.

Above the blessings of my progenitors.] Than the Blessings God bestowed upon *Abraham* and *Isaac*: Who had not so many Sons, as God had blessed him withal: Upon every one of whom also he conferred a share in the Inheritance of the Land of *Canaan*; whereas *Ismael* was excluded by *Abraham*, and *Esau* by *Isaac*. Or, the meaning may be, *I have done more for thee, than they for me*, i. e. thou shalt be happier than I. For *Jacob* led an unsettled life; but *Joseph* flourished in great Splendor in *Egypt*, to the end of his days.

Unto the utmost bounds of the everlasting Hills.] As long as the World shall last. For perpetuity is expressed in Scripture by the durableness of Mountains, *Isai. LIV. 10.* And here he seems to allude to the noble Mountains, which fell to be the Portion of *Joseph's* Children, viz. *Basan* and Mount *Ephraim*. But there are those who think, he hath not respect to the durableness of these Mountains; but to their fruitfulness; translating the Hebrew word *Tavath* not *Bounds*, but *Desires*, as the *Vulgar Latin* doth. And then the Sense is, *Unto all that is most desirable, in those ancient Hills*; Which abounded with the most excellent Fruit. And this Translation is grounded on *Moses* his Blessing, which seems to be an
In-

Interpretation of *Jacob's, Deut. XXXIII. 15.* where he blesses him ; for the chief things of the ancient Mountains, and for the precious things of the lasting Hills.

Of him that was separate from his Brethren.] The word *Nazir*, which we translate *separate* ; signifies one that is separated from others, *vel Voto, vel Dignitate*, (as *Bochart* observes, *P. II. Hierozoic. L. V. cap. 6.*) either by a *Vow*, or by his *Dignity*. And in the latter Sence *Joseph* is called *Nazir*, becaule of his eminent *Dignity* ; whereby he was advanced above all his Brethren : Being the Vice-Roy of *Egypt*.

Ver. 27. Benjamin shall raven as a Wolf.] This sets forth the warlike Temper of this Tribe : A Wolf being both a strong and undaunted, and also a very rapacious Creature : And thence in after-times dedicated to *Mars*. From whence Wolves are called *Martii* and *Martiales* in *Virgil* and in *Horace* : And warlike Men are called by the *Greeks* *Λυγίσσες*, of a Wolf-like Temper. And the History justifies this Character : The Tribe of *Benjamin* alone maintaining a War with all the other Tribes ; in which they overcame them in two Battles, though they had sixteen to one against them. And they killed then more Men of *Israel*, than they had in their whole Army. See *Bochart, P. I. Hierozoic. L. III. cap. 10.*

In the morning he shall devour the prey, and at night he shall divide the Spoil. This doth not signifie (as the fore-named Author observes, in the same place) the whole *Day*, but the whole *Night* : One part of which is the *Evening*, and the other the *Morning*. And therefore the Particle *and* signifies here as much as *after* : And this is the Sence. The Tribe *Benjamin* shall be like a *evening Wolf* : Who shall have his Prey to eat till *Morning-light* ; after he hath divided it in the *Evening*. For the division of the Prey, goes before the eating of it. This
Passage

Passage is like that *Josh. VII. 25. They burnt them with Fire, and stoned them with Stones*, i. e. burnt them, after they had stoned them; as we there rightly translate it. And this applied to *Benjamin*, signifies such success in their Wars, that they should come home loaded with the Spoils of their Enemies.

I omit the fancy of the *Talmudists*, who imagine *Benjamin* is compared to a *Wolf*; because the Altar of Burnt-Offering, where the Morning and Evening-Sacrifices were daily consumed, stood in this Tribe. They that would know what they say of this, may look into *Codex Middoth*, cap. 3. §. 1. And *L'Empercur's* Annotations there.

Ver. 28. *All these are the twelve Tribes of Israel.*] From these sprang the Twelve Tribes of *Israel*: Or, these are the Blessings of the Twelve Tribes: For these words plainly show, that what he had said, was not to be fulfilled in their Persons, but in their Posterity.

And blessed them; every one according to his blessing, &c.] He did not give them a new Blessing after all this: But the meaning is, he blessed them (in the manner foregoing) every one according to the Blessing designed by God for them. There seems indeed to be no Benediction bestowed on the three first Tribes; but that is to be understood only comparatively: For he provided for them all a Portion in the Land of *Canaan*.

Ver. 29. *I am to be gathered to my People.*] Must die shortly.

Bury me with my Fathers, &c.] The reason of this Injunction is well explained by *Mercer*: To whom I refer the Reader.

Ver. 30. *In the Cave that is, &c.*] He describes the place so particularly, in this and the two next Verses; because

because he would not have them mistake it, when they went to bury him : And that he might show his Title to it, if the Inhabitants of *Canaan* (from which he had been absent some Years) should dispute the laying his Body there.

Ver. 33. *When Jacob had made an end of commanding his Sons.*] Concerning his Burial ; which he briefly added to his Prophecy.

He gathered up his Feet into the Bed.] The Hebrews think that out of Reverence to God he sat up when he pronounced a Blessing on his Sons : His Feet hanging down upon the Ground. And indeed it is very probable he endeavoured to put himself into a Posture of Authority at least : And therefore *sat* on his Bed-side while he spake. And now the Prophetick Spirit, which had raised his Natural Spirits above their ordinary pitch, departing from him, they presently sunk so much the lower ; and in a short time he expired.

Yielded up the Ghost.] The Hebrews will have it to express an easie death.

And was gathered to his People.] To his Ancestors. From whence there are some (particularly *Theodoret*) who infer the belief they had, in those Days, of another Life : In society with those who were departed out of this Life. For Brutes are never said to be gathered to those of their Kind, that died before them.

C H A P. L.

Ver. 1. *J*oseph fell on his Father's Face.] He was transported by his Affection, to the tenderest Expressions of it : Though he was a Man in great Dignity and Authority.

And kissed him.] It is likely he first closed his Eyes, as God promised he should do, XLVI. 4. (and as the Custom was) and then parted from his Body with a Kiss. Of which we find many Examples both among Heathen and Christian People : But they will not warrant us to say that it was done by every Body ; for all that I have observed were such near Relations as *Joseph* was to *Jacob*. Thus *Ovid* represents *Niobe* as kissing her slain Sons ; and *Meleager's* Sisters kissing him when he lay dead : And *Corippus* represents *Justin* the younger falling upon *Justinian*, and weeping, and kissing him, just as *Joseph* did here :

*Ut primus ingrediens corpus venerabile vidit ;
Incubuit lachrymans, atque oscula frigida carpsit
Divini patris.*

Yet *Dionys. Arcopag.* Cap. VII. *Eccles.* *Hierarch.* describing the Funerals of Christians, saith, the Bishop prayed over the Corps when it was brought into the Church, and after Prayer, *Ἀυτὸς αἰσάλλει τὸ νεκρὸν ἐν κυρίῳ, &c.* both he himself kissed the dead Person, and after him all that were present did the same : So it seems to have been their taking a solemn leave of the Dead, till they met in another World.

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Ver.

Ver. 2. *His Servants the Physicians.*] Great Men anciently, among other Servants that waited on them, had a Physician. And *Joseph*, being Vice-Roy of *Egypt*, may well be supposed to have kept more than one in his Retinue.

To embalm his Father.] Of which there was now the greater necessity ; because his Body was to be carried a great way to its Sepulchre. And both *Herodotus* and *Diodorus Siculus* tell us there were those in *Egypt* who professed the Art of Preserving Bodies from Corruption. Which, it is likely, was part of their Physicians Employment : For the word *Ropheim* (which we translate *Physicians*) constantly signifies in Scripture, such as cure or heal sick Bodies. But the LXX here aptly enough translate it *ἐνταφιαστές*, (those that prepared and fitted Bodies for their Interment, by embalming them, as we translate it) because this now was their proper business. Whence it is that *Pliny* saith, *Lib. XI. cap. 37. Mos est Ægyptiis cadavera asservare medicata*, it is the Custom of the *Egyptians* to preserve dead Bodies ordered by the Physicians Art. In which Art they excelled all other People : Bodies of their Embalming remaining to this Day ; and are often brought into these Countries, under the Name of *Mummy* : Concerning which a late *German Physician* (*Joach. Struppins*) hath written a peculiar Treatise.

And the Physicians embalmed Israel.] The fore-named Authors (*Herodotus* and *Diodorus Siculus*) tell us the manner how it was performed ; and at what Rates : There being three several Prices, according to the Cost that Men would bestow upon their Friends. Upon the First Rank of Funerals they spent a Talent of Silver : The Second cost about twenty Pound : About the Third they made small Expence, as *Diodorus* expressly tells us,

L. I.

L. I. §. 2. p. 57. Edit. Hen. Steph. And *Herodotus* in three distinct Chapters, shows how they ordered the Bodies of the better, middle, and meaner sort, so as to preserve them; and yet with greater or lesser Expence. Vid. *Enterpe* cap. 86, 87, 88. If things were thus in *Joseph's* Days; it is not to be thought that he would spare any cost; but had his Father's Body embalmed in the noblest manner.

Ver. 3. And forty Days were fulfilled for him.] That is, for his Embalming: Which could not be finished in a little time. For *Diodorus* tells us of several Officers who were employed about it, one after another: And says expressly they spent more than thirty Days in it. Which differs something from what is here related: But, it is likely, in future Times (when *Diodorus* lived) they might have attained to a greater Perfection in this Art; and made their Spices penetrate the whole Body in less than forty Days, but more than thirty. And *Herodotus* doth not really differ from this, when he saith, in the place before-named, Ταῦτα μυστάρων, when they had done these things, (stuffed the Body with Myrrh, Cassia, and other Spices, except Frankincense) περὶ ἧσιν οὐκ ἔστιν ἔλεγχος, they pickled it in Nitre, where it lay soaking seventy Days. That is, thirty Days more; till the forty were made up seventy: Longer than which neither the Bodies of the better, nor the meaner sort were to be salted. But after that, they were wrapped in fine Linen and Gums; to make it stick like glue: And so they delivered the Body to the Kindred of the deceased intire (as *Diodorus* writes, p. 58.) in all its Features, the very Hairs of the Eye-lids being preserved.

There have been some so morose, as to censure *Joseph* for following the perverse Customs, as they call them, of the Egyptians: Who spent too much upon dead Bodies.

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But

But they should have considered how much more perverse it is, not to follow the decent Customs of the Country where we live: And that dead Bodies, especially of the Faithful are not to be neglected, but treated (as *St. Austin* speaks, *L. I. de Civ. Dei, cap. 13.*) as the Organs of the Holy Ghost: Which the Ancients, he thinks, did well to carry to their Funerals, *officiosa Pietate.*

And the Egyptians mourned for him seventy Days.] i. e. All that time they were preparing his Body, in the manner before-related, for its Funeral: Which *Herodotus* says, was just LXX Days. He also and *Diodorus* describe their manner of Mourning; and say that they daubed their Heads with Mud (as the *Jews* sprinkled Ashes on their Heads) and went about lamenting till the Corps was buried: Abstaining from Bathing, and from Wine, and from all delicate Food, or fine Clothes. Which latter part of their Mourning, it's likely, might be in use in *Joseph's* time; though not the former, of besmearing their Heads and Faces with Mud. But it is sufficient to say that they appeared in the Habit of Mourners, (all the time the Body was Embalming) which was very various in different times and places: And continued in some Countries a great many Days longer, than in others. This time of LXX Days may seem to some too long: But *Jacobus Capellus* proposes this to their Consideration (*Hist. Exot. & Sacra. ad A. M. 2310.*) that *Joseph* being next to their King, the *Egyptians* honoured his Father with a Royal Funeral, and a Mourning of LXX Days: Which he thinks is a round Number for *Seventy two*: For *Diodorus* says so many were the Days of Mourning for their King. 'It seeming reasonable to them, that as they gave the *Fifth* part of the increase of their Land, to their King when 'he

‘ he was alive ; so they should bestow the *Fifth* part of
 ‘ the Year upon him, in Mourning for him when he was
 ‘ dead : Which was just LXXII, not reckoning the five
 ‘ odd Days, which did not come into their account.
 ‘ As to those who object, that this was immoderate
 ‘ Mourning, having more of Ambition, than Piety in
 ‘ it ; his Answer is, That (granting it to be true) *Jo-*
 ‘ *seph* did not bring in this Custom ; and had peculiar
 ‘ reason to follow what he found in use there : That
 ‘ they might be the more condemned who vexed the
 ‘ innocent Posterity ; on whose Parent they had bestow-
 ‘ ed Royal Honours. Besides, there is something due to
 ‘ Kings and great Men, to distinguish them from the Dregs
 ‘ of the People.

Ver. 4. *And when the Days of mourning were past.]*
 That is, the LXX Days before-named.

Joseph spake unto the House of Pharaoh.] To the great
 Officers of the Court ; unto whom, it is most probable,
 he spake by a Messenger : Strict Mourners (such as *Jo-*
seph was) using to keep close in their Chambers, and not
 to appear in publick, or make visits. At least it was
 against the Custom to appear in the Court (if the same
 usage was there in these Days, which was in the *Persian*
 Court in *Mordecai*’s time ; and such rational Customs
 one cannot but think were very ancient) in the Habit
 of a Mourner, *Esth.* IV. 1, 2. For which reason he did
 not go himself to make the following Request to *Pha-*
raoh : They who were in the state of Mourning being
 lookt upon as defiled.

Ver. 5. *My Father made me swear, &c.]* See XLVII.
 29, 30. where *Jacob* engaged him by an Oath to carry
 his Body into *Canaan*, to be buried there : That he
 might keep up some Claim to that Country, by Ver-
 tue of the Sepulchre, which his Grand-Father had
 there.

there purchased; and where his Father *Isaac* lay buried.

Which I have digged for me.] In the Cave that *Abraham* had bought, *Gen. XXIII.* (which was a large place) *Jacob*, it seems, had taken care to have a Grave digged for himself. From which and such like Examples *St. Austin* argues (in the place quoted above, on *Verse 3.*) the Bodies of the dead, especially of good Men, are to be treated with such a Regard, as they themselves thought was due to them.

Ver. 6. According as he made thee swear.] The Religion of an Oath, it appears from hence, was in those Days so Sacred, that the King who had not sworn himself, would not have another Man violate it, for his sake: Who might have pretended he could not spare *Joseph* so long from his business, being his Chief Minister in the Land of *Egypt*. Such Heathen Kings as these will rise up in Judgment against those Christian Princes, who make a Jest of their Oaths.

Ver. 7. All the Servants of Pharaoh.] This seems to be explain'd by the next words, the *Elders of his House*; the Principal Officers of Court. For the word *all* must be understood with some limitation, as usually in Scripture: Some being left behind, no doubt, to wait upon the King. Thus in *Matth. III. 5.* *all Judea* is said to have gone out to *John's* Baptism, *i. e.* a great many.

The Elders of his House, &c.] I have observed before on *XXIV. 2.* that *Elder* is a Name of Dignity: As the *Hierusalem Targum* there expounds it instead of *his Servant the Elder of his House*, having these words, *His Principal Servant, who was set over all the rest, as their Governor.* And it appears by this place that this was used not only by the *Hebrews*, but by the *Egyptians*,
long

long before *Moses* his time, as a Title of Honour, and Dignity : As it hath since been by all Nations whatsoever. See Mr. *Selden*, *Lib. I. de Synedr. cap. 14.*

All the Elders of the Land of Egypt.] The Principal Persons in Authority and Dignity, throughout the whole Country, as well as those of the Court : Such as were Governors of Provinces, and Cities, and Counsellors, &c. Which Honour they did to *Jacob*, in all likelihood, by *Pharaoh's* Command : For how well soever they might stand affected to *Joseph*, they could not of their own accord desert their Charge.

Ver. 8. *All the House of Joseph, &c.*] Their whole Family ; except such as were necessary to look after their little Ones and their Flocks, &c. This *Verse* also shows, the word *all* must have a limited Sence.

Ver. 9. *And there went up with him both Chariots and Horsemen.*] As a guard to him ; which, it is likely, always attended him, as Vice-Roy of the Kingdom : But now might be necessary for his Safety, as he passed through the *Desarts* ; or, should meet with any opposition, when he came to challenge his burying-place. Though it is probable that Matter was settled beforehand with the *Canaanites* ; who were in no Condition to oppose the Kingdom of *Egypt* : Which was grown very rich, and they very poor by the late Famine.

And it was a very great company.] That he might appear in greater State, at such a Solemnity.

Ver. 10. *And they came to the threshing-floor of Atad.*] Some take *Atad* for a Place, and translate the word before it in the same Sence, as if he had said they came to *Goren-Atad*. But *Forsterus* in his *Lexicon* thinks *Atad* was the proper Name of a Man, who was eminent in that Country for his Threshing-floor. Though there are

are those who take it for a *Bramble*, with which that Floor was fenced in : For so the word signifies, *Judg. IX. 14.* And the *Africans* called a Bramble *Atadim* (as *Bochart* observes, *L. II. Canaan, cap. 15.*) which is the Plural Number of *Atad*. But the *Talmudists* are so fanciful, that, not satisfied with such reasons, they say *Jacob's* Coffin was here surrounded with Garlands (Crowns they call them) just like a Threshing-floor, which is hedged about with Thorns. For the Tradition, they say is, that the Sons of *Esau*, *Ismael*, and *Keturah* all met here ; and seeing *Joseph's* Crown hanging over the Coffin, they all pull'd off theirs, and hanged them up in the same manner. So the *Excerpt. Gemara in Sota, Cap. I. §. 45.*

Beyond Jordan.] Some translate it, *On this side Jordan.* Both are true, with respect to several Places : For it was *on this side Jordan* with respect to those in *Canaan* : But *beyond Jordan* with respect to those who came unto *Canaan*, through the Desarts ; as *Joseph* did now, and the *Israelites* afterward. Why *Joseph* passed this way, which was very much about ; and not the direct Road, which was a great deal shorter, is hard to tell. Perhaps it was a better way for Chariots : For it is not probable they feared any opposition from the *Philistines*, or *Edomites* ; with whom the Matter might have been concerted (as we now speak) beforehand, if they had apprehended their passage would meet with any hindrance from them.

There they mourned, &c.] Wherein this great and sore lamentation consisted, we are not able to give a certain account : But, in after-times, they sat with their Faces covered ; having Ashes sprinkled on their Heads ; crying out with a mournful Voice ; sometimes wringing, sometimes clapping their Hands together ; smiting their
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their Breasts, or their Thighs; with many other expressions of Grief and Sorrow. But why they made this Lamentation at the Floor of *Atad*, rather than at the Grave, is harder to resolve. Perhaps it was a more convenient place to stay in *seven* Days, than that where he was to be buried: And the Mourning being made in the Country where the Body was laid, was the same as if it had been made at the Grave. Or, it was the Fashion, perhaps, at the very entrance of the Country, where they carried a Corps to be buried, to fall into a Lamentation: And they made the same again, when they came to the Place where it was interred: Though there is nothing of that here mentioned.

Seven Days.] That that was the time of Publick Mourning among *Jews* in succeeding Ages, it appears from many Instances: Particularly 1 *Sam.* XXXI. 13. *Ecclef.* XXII. 13. *Judith* XVI. 29. And just so long their Joy lasted at solemn Weddings; as we read in XXIX of this Book, *verse* 27.

Ver. 11. *This is a grievous mourning to the Egyptians.*] By this it appears this was a solemn Publick Mourning, in which the *Egyptians* themselves joyned, though not related to him. And therefore, it's likely, consisted in such Wailings, and outward Expressions of Sorrow, as were made even by those who had no inward Grief. For in following times there were a sort of Men called מְדַנִּים, *Lamenters*, (from the Hebrew word *Saphad* used in the foregoing *Verse*) who had a Publick Office, as our *Bearers* have, to attend upon Funerals and make doleful Lamentations. See *Buxtorf. Lex Talmud. f. 1524.*

Abel-Mitzraim.] This shows the Lamentation was exceeding great, that it chang'd the very Name of

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the Place where it was made: Or, at least, gave a Name to it.

Ver. 14. *And Joseph returned into Egypt, &c.*] They had a prosperous Journey: And there is no ground for what some *Jews* bid us here note; that not one Man was lost, though they had a Battle with the *Edomites* in their way to *Canaan*.

Ver. 15. *Joseph will peradventure hate us, &c.*] Their Guilt was so great, that it continued to make them suspicious.

Ver. 16. *And they sent Messengers unto Joseph.*] The same Guilt made them fearful to go themselves: But they first tried how he would answer a Messenger they sent to him (for it doth not appear there was more than one) in all their Names; with a Letter, perhaps, confirming what he delivered by word of Mouth. Some think this Message was sent before they went to bury their Father; while the time of Mourning lasted: When *Joseph's* Heart, they thought, was tender, and his Father fresh in memory. But this is not a sufficient reason, to make us think, it was not done in order of time, as it is here placed in the Story.

Thy Father commanded before he died.] This was a feigned Story: For we do not find that *Joseph* had acquainted his Father with their usage of him. Or, if he did, it would have been more proper to have left this Charge with *Joseph*, than with them; or, rather, he knew him so well, that he needed not to command him to take no Revenge.

Ver. 17. *Forgive the trespasss.*] So we well translate the Hebrew Phrase, *Take away the Trespasss*: Which is used elsewhere in this Book, XVIII. 24, 26. and in *Hosea* XIV. 2. And by *forgive* is meant, *Remitte pæ-*

nam quam ab illis possis jure exigere propter peccatum in te commissum: As Bochart well explains this Passage, P. I. Hierozoic. Lib. II. cap. 41. Remit the Punishment, which thou maist justly exact of them, for the Offence they committed against thee.

Of the Servants of the God of thy Father.] They urge besides the Command of their Father, and the Relation they had to him as his Brethren; that they were of the same Religion with him: Which makes the greatest conjunction of Minds and Affections, if it be rightly understood and practised. For how can the Worshippers of the same God, hate one another? There are those who think they call themselves *the Servants of God*, not merely upon the account of their Worshipping the True God; but because they were Teachers also of the True Religion: For this made them, above other *Israelites*, to be the *Servants of God*. So *Jac. Alting. L. III. Schilo, cap. 14.*

And Joseph wept when they spake unto him.] By their Messenger. Which shows he was so far from being Angry at them; that he pitied them, and had a tender Affection to them.

Ver. 18. And his Brethren also went, &c.] The Messenger acquainting them, how he stood affected to them; and, it's likely, carrying back a kind Message from him, and an Invitation to come to him; they went to his House and humbled themselves at his Feet. In which *Joseph's Dream* was still further fulfilled.

We are thy Servants.] They had not yet overcome their Fear (so close did their Guilt stick to their Consciences) and therefore call themselves his *Servants*; not his *Brethren*. They had sold him to be a Servant; and now they offer themselves to be so to him.

Ver. 19. *For am I in the place of God?*] His Father Jacob had said the same to Rachel, XXX. 2. to persuade her to submit to Divine Providence: Which seems to be the scope of the words here. *Shall I presume to oppose my self to what is come to pass: As if I were God, and not He, who hath ordered things so much for our Good?* This appears to be the Sence by what follows: And may be thus expressed; *Shall I punish you for that* (for that may be meant by being in the place of God, to whom Vengeance belongs) *which God hath turned so much to all our Advantage?* Though the words may be simply rendred, *I am in the place of God*, without an Interrogation. As much as to say, *I have nourished and sustained you all this while, and can you think I will now do you hurt?*

Ver. 20. *But as for you, ye thought evil against me, &c.*] It is true indeed, ye thought to destroy me: But God designed by that very evil contrivance of yours, to bring about the greatest Good both to you and me.

To bring to pass, as it is this Day, &c.] To accomplish what you now see, the Preservation of our whole Family: Which he understands by *much People*, in the next words, who by this means were *saved* from perishing. Herein appears the wonderful Wisdom of God's Over-ruling Providence: Which, contrary to the Nature of Sin, and the Will of Sinners, turns the Evil they do into Good: And directs it to the most excellent Ends.

Ver. 21. *Now therefore fear you not.*] He again encourages their Hope; by repeating what he had said, *verse 19.*

I will nourish you, &c.] I will still take care of you all, as I have done hitherto.

And

And he comforted them, &c.] With such Discourse as this, he raised up their drooping Spirits: For he spake most kindly to them.

Ver. 22. *And Joseph dwelt in Egypt, &c.*] He continued in Egypt; and so did his Brethren, to their dying Day. And, no doubt, made his Word good to them: Being one of the greatest Examples of Heroick Virtue: To which none can arrive, unless they be meek and placable as he was. For, *Nihil est magnum, quod non idem sit placidum*; as *Seneca* truly said.

Joseph lived an hundred and ten Years.] Not so long as his Fore-fathers; for he was the Son of his Father's old Age, and lived a great part of his time full of Thought and Care: Having the Weight of a great Kingdom's Affairs lying on him. For *eighty* of these Years he spent in Egypt (being but *thirty* Years old when he first stood before *Pharaoh*) in great Prosperity indeed; but in no less solicitude to discharge so great a Trust as was committed to him.

Ver. 23. *Ephraim's Children of the third Generation.*] *i. e.* His great Grand-Children. In which *Jacob's* Prediction began to be fulfilled, *XLVIII.* 19, 20. *XLIX.* 25. We find indeed that after *Joseph's* death (I suppose) *Ephraim* had some of his Children slain, *1 Chron.* VII. 21, &c. But God so blessed those who remained, that when *Moses* took an account of them after their coming out of Egypt; they were increased to above *eight thousand*, more than the Children of *Manasseh*, *Numb.* I. 33, 35.

Brought up upon Joseph's Knees.] He lived to embrace and dandle them (as we now speak) in which old Men and Women much delight. *Machir* had only *Gilead* by his first Wife; but he had more Children by a second, as we read *1 Chron.* VII. 16. All which were born before *Joseph* died; and, perhaps,
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by *Children* he means the Children of his Grand-Children.

Joseph's great Authority, and his Children's great Increase, over-awed his Brethren so that they never durst dispute their Father's Will : In which he gave a double Portion unto them. Which one would guess by their Temper, was as displeasing to them, as their Father's Kindness to *Joseph* anciently had been : But they durst not oppose it ; nor do we find they quarrelled at it.

Ver. 24. *God will surely visit you.*] He explains his meaning by what follows ; *and bring you out of this Land, &c.* For the word *visit* is used indifferently either for bestowing good things, or inflicting evil. Thus he died in the same Faith with his Ancestors : That God would make good his Promises to them.

Ver. 25. *And Joseph took an Oath.*] As his Father had done of him, XLVII. 30, 31.

Of the Children of Israel.] Not only of his Brethren mentioned before, *verse 24.* but of all their Family, who were to succeed them ; and might live (when his Brethren were dead) to carry his Body out of *Egypt* ; which he desired, for the same reason his Father had done.

Carry up my Bones from hence.] He did not desire to be carried immediately after his death, as his Father was when his Embalming was finished ; but that they should carry him when they themselves returned to *Canaan* : By which time he knew his Flesh would be quite dried up, and nothing left but Bones. The reason why he did not desire to be carried away presently, was, that his Body remaining with them, they might look upon it as a Pledge and security of the Promise

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God had made, of giving them the Possession of that Land; wherein he desired to be buried, or not buried at all. But he had repeated it twice, that God would *surely visit them*, (*verse 24, 25.*) and was so confident of it, that he desired to be kept unburied, till the time of that Visitation. Perhaps also he considered that they could not be of such Authority, as he had been; to prevail to have his Body carried to *Canaan*, as his Father's was: And therefore desired them not to think of laying him there; till that time came, when they should make a solemn and universal departure thither.

We read nothing what became of the rest of his Brethren, but *Josephus* saith they were all carried into the Land of *Canaan* to be buried: For they had the same desire, in all likelihood, and gave the same charge concerning their Bodies; to keep Posterity in hope, that God would certainly bring them thither. Which the words of *St. Stephen* also may seem to import; when he saith *Acts VII. 15, 16. Jacob died, and our Fathers, and were carried over into Sichem, &c.* though we read of none of their Fathers beside *Joseph*; yet it seems the Tradition was, that they were all carried thither, after his Example. And so *St. Hierom* saith, That he saw at *Sichem* the Sepulchres of the XII Patriarchs. *Epitaph. Paula, cap. 6.*

Ver. 26. *So Joseph died.*] After he had taken the fore-named Oath of them, and assured them again of the Truth of God's Promise: Which were the last things he did.

Some, perhaps, may think it strange that so wise and great a Man as *Joseph*, whose dying words, one cannot but think, would have left a deep impression upon his Brethren, should not give them abundance of good Counsel

Counsel at his departure from this World: And lay some other Charge upon them, besides this of carrying up his Bones to the Land of *Canaan*. But *Moses* did not intend to write all that excellent Men said and did: And we may very well think, when he declared his stedfast Faith in the Promise made to *Abraham* (which the Apostle takes notice of, *Hebr. XI. 22.*) and assured them God would perform it; he enlarged himself on that Subject, in more words than are here related.

Being an hundred and ten Years old.] This was said before, *verse 22.* but here repeated to signify he did not live a Year beyond it; and so died just *fifty four* Years after his Father; and an *hundred forty four* Years before their departure out of *Egypt*.

And they embalmed him.] His Brethren took the same care of his Body, that he had done of his Father's, *ver. 2.* See there. For that *Joseph* died before any of his Brethren, the *Jews* gather from *Exod. I. 6.* where it's said, *Joseph died, and all his Brethren.* He first, and they followed him. But not content with this, some of them adventure to tell us how many Years every one of them lived; nay, the very Month and Day of their Birth, as may be seen in *R. Bechai*. *Reuben*, for instance, they say was born the *XIV* Day of *Cislen*, and died when he was *CXXV* Years old, &c.

And he was put in a Coffin in Egypt.] To be preserved in that Chest or Ark (as the *Hebrew* word is commonly translated) till they themselves went from thence. *Herodotus* in the Book above-named (*Enterpe cap. 86, 90.*) speaks of the *Θησαι*, Chests wherein dead Bodies were inclosed after their Embalming: Which they laid *ἐν οἰκηματι θναίσῃ*, in the House or Cell where these Chests were repositied, reared against the Wall of it.

it. Whether *Joseph's* Coffin was put into such a common Repository, or, rather, preserved in a place by it self, we cannot determine. But the *Chaldee* hath an odd Conceit (as *G. Schickhard* observes in his *Jus Regium*, p. 159.) that it was kept in the River *Nile*. Which arose, perhaps, from a mistake of the relation which that Author had met withal, of the Place where they laid their Bodies: Which were let down very deep *Wells*, or *Vaults* some call them (some of which were not far from the River *Nile*) and so put into a *Cave*, which was at the bottom of those *Wells*. For so *F. Vansleb* and others who have gone to search for *Mummies*, describe the Places where they lie: And tell us they found some of the *Coffins* made of Wood (not putrefied to this Day) and others of Clothes pasted together, forty times double; which were as strong as Wood, and not at all rotten.

The Reader cannot but observe, That from the time of *Joseph's* advancement to the Government, till the time of his death, *i. e.* for LXXX Years, there is no mention of the death of any King in *Egypt*. For it was not *Moses* his Intention to write the History of that Kingdom, or to give us the Series of their Kings: But only to acquaint us with the Series of the Patriarchs, and give some account of them, from the Creation to his own time. All other things must be learnt out of other Authors. And, according to *Eusebius*, whom *Jac. Capellus* follows, the first King of the XVIIIth. *Dynasty* (when the *Egyptian* History he makes account ceased to be fabulous) was *Amos*: Whose Dream *Joseph* interpreted, and was by him preferred. After he had reigned XXV Years he left the Kingdom to *Chebro*; who reigned XIII Years. Next to whom was *Amenophis* (as much as to say, a Servant of *Noph*, *i. e.*

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Memphis) who reigned XXI Years: And then left the Kingdom to *Mephres*, who held it XII Years. To whom *Josephus*, out of *Manetho*, substitutes *Amerfis*, and says he reigned XXII Years. And then succeeded *Mephramuthosis*, who reigned XXVI Years: In the beginning of whose time *Joseph* died.

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